SRIMAD BHAGAVATA

CONDENSED FROM THE ORIGINAL

&

TRANSLATED

BY

T. R. Ganapathiramier,

ADVOCATE.

AND ILLUSTRATED

433

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ADVOCATE

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DEDICATED

to

Lord Sri Krishna

&

The Saints and sages

of this ancient and hoary Land

&

THE DIVINE SAGE SUKA BRAHMAM

The immortal author of

Srimath Bhagavatham

433

Bhawan's Sri Sankaracharya Sanskrit Mahavidyalaya
433

INTRODUCTION.

In an age, which is suffering from the wonders of science and when the Soviet flier in the air, after an ascent of fifteen miles in the air exclaimed, 'There is no God' "No heaven", In an age, when nearerhome, an Aryan scientist, fascinated by the miracles of science, said, "No Swarga or Vaikunta", the time has come, for men to make a halt and ask, "Where are we drifting?". The former, has yet to realize that there is flight, higher than the highest flights of his aeroplane, or mind, or imagination, while the latter has to realize that there is yet something infintely more subtle, than the most subtle of his discoveries.

With infinity of time and infinity of space, men's minds cannot be shut up in a cave and asked to solve any question in terms of absolute finity.

Bhavan's Sri Sankara Vidyalaya Mahavidyalaya

In a land which even to day can boast of a great sage (as the one in Thiruvannamalai-Ramana Mahrishi), who like the great Suka Brahmam, left his home in his sixteenth year, after a call from the glory of the infinite and who realized the dreams of his soul with the vision of the Great God, in that famous temple, and who has been a galvanic force, radiating by his presence, spritual rays of joy and peace, to devotees resorting to his Hermitage, attracting men, versed in western lore, from across the seas, one need not really despair about the wane of a great religion or devotion. India has always been, since the creation and genesis, the birth place and nursery of the deepest spiritual thought and force, in comparison with which the falls of Niagara or the roar of the machine gun or the buzz of the mammoth plane or the death ray of the scientist or the poison gas of the modern hero or the splash of the Blue ribbon

of the Atlantic, is but a drop in the Ocean or a ray of the Sun.

When a lady from Poland, found spiritual magnetic attraction in one of the famous temples in Southern India (Thiruchendur), when a critical man of letters and genius, Paul Brunton, found, the famous hills of Thiruvannamalai to have its roots far deep-rooted, in the countless ages of the past, with a spiritual charm and force of its own, and men of his culture, have found abiding spiritual solace, in the holy saint of Ramana Ashram, who lives both in God and this world, who is in and out of this world, divine and human; one cannot say that the instinct and passion for religion is dead. Stung by the wasp, flung by the stones and missiles of playful but mischievous urchins, the great yogi of Ramana was sunk in deep samadhi for months and years, when the rest of the world was revelling in joy, in the world and its pursuits. He was wide awake in the

consciousness of his soul, when the majority of mankind was asleep and blind to the knowledge and bliss of the soul. When Aurobindo Ghosh, after political, storms, tempests, trials and trails of a career, has become a radiating centre at Pondicherry, with a training centre for select yogis of western and eastern aspriants, really, in all his meekness, one need not despair for the religion of God, as if the future of mankind is dark, on the spiritual side.

Naturally, throughout the ages, man has to be on the look out, for a way out of this world, after all his enjoyments and realizations. One day, the great reaper who spares none in his harvest, is in front of every one. For such a man, for such a time and such a place, his last resting place, no better help could be had, than Sri Bagavatham, the solace of life as of death, the beacon light, for other worlds, as for this world. Conceived in a moment of inspiration, invoked by the blessings

of the all graceful Lord Narayana, Sri Bagavatham is in itself unique, in its beauty, in its charm; in its diction in its philosophy and hold on human minds.

Such a valuable treasure house, the proudest heritage of ours, is forgotten, if not forsaken, and at a time when people have no 'time' for anything better or higher than a dry or bright daily routine, a few minutes over this small book may profitably be well spent.

Sri Bhagavatham is reverberating in every page with the glories of Lord Vasudeva, the supreme soverign and sustainer of the Universe. It inspires devotion (Bakthi), instils knowledge (gnana) and invokes Vairagya (distaste and aversion for all pleasures of the world). All the avatars of Vishnu are described in all their magnificient and divine glory and the highest and noblest philosophies are taught in Sri Bagavatham. This could be interpreted, according to the inclinations of the aspirant, in

advaita or dvaitha school of thought: all systems of Ashtanga Yoga are also referred to and a graduated course of training is inculcated, for instance in III Skandam the reader is trained to begin wih a contemplation of the Lord's lotus feet, with its refulgent rays, those holy feet, whence emerged the sacred Ganges and so on, with their characteristics, limb by limb, until the smile on the face of the Lord is reached. This is to be a steady process and a safe and sure path for realization of Sakshathkaram. (Divine presnce).

Prominence is given to that fullest incarnation of Lord Sri Krishna, an avatar which begins with a marvel, goes through a series of superhuman acts of miracles and ends with a divine glory, in which, celestial chariots, the Lord and his divine weapons, are seen ascending to Vaikunta Loka, within the sight and to the adoration of all the various grades of divine heirarchy, beginning from the four-faced creator, Brahma Himself.

The youthful sports and pastimes, the funs and frolics of that divine child, the embodiment, of the Universe, are shown with a vivid and graphic portraiture, such as could be drawn only by that youthful Lord of yogis and eternal beacon light of wisdom, Suka Brahmam. When the typified essence of Sathvic forces and divinity, incarnates in the darkest hour in the history of the Universe, wave after wave of forces of darkness, in the form of asuras, capable of assuming by their illusory powers diverse forms, came to absorb, the shining divinity even as the insect is drawn towards the flame; beginning with the entry into Gokulam, of that fair and delusive Puthanai, who thought of killing the child of the Universe, by suckling him with breast milk, steeped in deadly poison.

The culmination comes with the mighty defeat of Kamsa, in the amphitheatre erected for the purpose with Kuvalayapeedam of 10,000 elephant's power, stationed at the entrance.

This scripture, is of absorbing interest, in relation to the debated question of the Lord and Gopis. The Lord who is Atma Rama, who is the quintessence of the joy of the soul, who incarnated for the sake of eradicating evil and protecting the righteous, could not, except in a very vile and mean, imagination, be associated with the sexual instinct or passion towards the Gopis. He is the slave of his devotees, & pledged as the supreme being to grant their boons. He is Nija Laba Thushta (perfect in his own glory) & requires no extraneous pleasure, least of all, from contact with any external objects. Kamsa, worshipped him by constant fear of death at his hands and got absorbed into the divine effulgence of the Lord. Sisupala constantly abused the Lord and his spirit was seen merging in his lustre, under the gaze of the assembled multitude. Arjuna and his brothers, worshipped the Lord in tones of friendship and relationship and got salvation.

Even so, the Gopis, the women representatives of the Jeeva, which has no sex, the Gopis, who are Devas and who in Rama avatar, were fascintaed by by the glow of the Lord, and wanted to embrace him, were promised, satisfaction in the later avatar, and got blended into Paramathma in the Krishna Avatar. It is no union of sexes: no contact of flesh with flesh. It is the aspiration of the Jeevathma with the Parmatma, the same phenomemon which is illustrated and celebrated in the sacred hills of Thiruvannamalai during the Karthikai festival.

The Lord at the time of his Rasa Kreeda, i, e, his sportive dances with The Gopis, was but a boy of seven years; The Gopis had been performing a vow in honour of Katyayani to seek Krishna and the Lord promised to gratify their desires. The alluring music of the flute, that melody which stilled and calmed the vibrations and agitations of animated creatures; that tune

which bristled into motion, inanimate creatures, that music which brought to the sacred Brindavan and the fair waters of the Jumna, flying birds, wandering cows and roving deer, and made them gaze at the divine child, forgetful of themselves.

The flute and its music at the hands of the divine child, had stirred the soul of the Gopis: They were not masters of themselvs, or their houses or children. The soul had its yearnings woke up. The world, was nothing for them; half dressed, half decorated half fed, and half boiling their milk or cooking their food or suckling their children, their mind was not of this world; their husbands and brothers, stopped them in vain, who can resist the torrent, of the love of the soul? A few Gopis who by brute force were stopped by their relations, riveted their minds on the Lord, merged their minds in him, and coalesced their mind on the Lord, even as the Jumna joins the

Ganges and left off their mortal coil. Even as the worm stung by the wasp, changes into the form, of the latter, even so, man becomes God by constant meditation. Therefore the love the Gopis bore towards Krishna, was a divine love, it was a union of the souls & the Great Suka, in that connection uses the word: "Sakshath Manmatha, Manmathah." He was a cupid unto cupid himself. The fact is, that the Lord answers his devotees in the same identical form, in which he is invoked. He was the thunderbolt to the wrestlers assembled in the arena of Kamsa; the death unto Kamsa, a cupid to Gopis: the object of incessant meditation to yogis, the form of bliss & beatitude to the wise, and a child to his parents.

Srimath Bagavatham bridges the gulf between the known and unknown the transient and the eternal, the gross and subtle, this world and the future worlds, the Jeeva and Paramathma.

It is an age when, in a genuine and scientific spirit, the earnest seeker may ask for a demonstration, of divinity. It may be asked, how images of stone and silver and gold can see and talk and bless. But, let one go through the methods ordained in Kriya Yogam in Ekadaesa Skandam, XI Skm. chap. 27. and go through the physical and mental purification and course of meditation. Then, images of gold and silver not merely (talk) and appear in a dazzling form, but throw one into raptures and ecstasies and bring Heaven even unto earth itself. Such is India, such Hinduism, such its ideas and ideals.

To attain a state of beatitude, and acquire a vision of God even as Arjuna with the aid of the divine eye (दिव्यचक्षुः) one cannot sit in, an easy chair and say, "show me God', but one has to practise, ever and anon, at least often, the various forms of meditation, which are prescribed in Srimath Bagavatham, here and there

according to the qualifications of the aspirant. Thus in Second Skanda, to the beginner with no subtle vision, the whole of the Universe as composed of the fourteen worlds forming the body of the Virat Purusha, is mentioned. Then, in that same Skanda, is described the contemplation of the fascinating form of the Lord, Vide page 50, in the ether of the heart. Then is described the contemplation in III Skandam the meditation of the various limbs of the supreme person, beginning from the feet (Vide page 164, 165 and 166) and final fruits of such a sort of meditation as described in P. 268 when the aspirant is thrown into raptures and ecstasies and not conscious of the existence of his body.

In Ekadesa Skanda is enjoined a contemplation in which the lotus of the heart is inverted and over the fully blossomed lotus petal, three layers agni, as the first, Surya as the second and Soma or Moon as the third are transposed, one over the other.

These methods are simply illustrative and show the different kinds of meditation.

In fact, Suka Brahmam, the famous divine author of Sri Bagavatham, is a worshipper of nirguna Brahmam, and as he says, though he was attached to the worship of divinity without attributes, yet he was captivated by the fascinations of the Lord. in his manifest state and so resorted to the path of devotion i. e., (Bakthi Margam).

In this scripture, are also told the passage of life after death, the vicissitudes of the Jeevatma and its experiences, proportionate to its Karma on earth, and its final redemption by a resort to Bakthi, or Gnana and dispassion or Vairagya. In fact, says the Lord in the fifth Skanda "I will rather confer the Yoga of Mukthi, final emancipation than Bakthi Yoga i. e., the Yoga of devotion. At the end of

Sri Bagavath, in the XI Skandam, the highest of human philosophy with its branches, Karma, Gnana, and Bakthi margas are taught to the Lord's fore most devotee, Uddhava by Sri Krishna himself. It is a branch of sacred literature which deserves to be much more widely known and read. It is an exact counterpart of Sri Bagavat Gita:

The more important slokas are selected with a degree of care and regard for continuity and it is earnestly hoped that in these days when men are so busy with their avocations and pursuits in life, this little compilation will present the best, in an organic and continuous form in the most sacred and fascinating literature of our race.

This humble compilation has been going on for the last one year, after seeing an edition of Srimath Ramayana by Messrs. G. A. Natesan & Co., and was inspired by such a method of condensation of our great scriptures. In the meanwhile Messrs.

Natesan & Co., themselves have brought out a volume of their own but the arrangements and methods are radically different in this book, and if at all, it is more to supplement than to supplant his work. This book will be distributed gratis to any one, who applies for same with the following declaration. "I promise on my word of Hononr to read with a pious mind devoted to Lord Sree Krishna this book for five minutes at least a day, and I am too poor to buy this book."

Srimath Bagavatham consists of 18000 lines and during the oeremorial or festivity known as 'Sapthaham', the whole of Sri Bagavatham is read within a period of seven days during the mornings, while the exposition, goes on during the evenings. This system is like a refresher course

and attended by a large concourse of people and provides a good occasion for listening to and understanding the whole of Sri Bagavatham.

My gratitude is due to Brahmasri Lakshmi Narayana Sastrigal, of Taruvai, my sacred Guru, and one of the greatest living exponents of Sri Bagavatham. This book and a compendium in Tamil were written in the midst of an active professional career and the indulgence of the reader is invoked, to excuse its shortcomings, especially, in a few instances in which the translation is a little in excess or defect of the original sloka or in very few instances of a different portion printed by mistake. My thanks are due to Mr. T. S Seshier, M. A., Retired Tahsildar, Tinnevelly, and Mr. V. R. Mahadevier, B. A. L. T. for their kindness in correcting the proofs and for their valuable suggestions.

My thanks are also to Mr. Durender, a former principal, School of Arts Bombay, for his kind permission to use his rare and fine pictures.

The meaning of technical or difficult words, is expressed in brackets then and there to avoid difficulty of reference.

T. R. Ganapatiraman,
March 1937

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ERRATA.

P.	L.	Mistake.	Correction.
		1st Skanda.	
24	2	तार	नार
38	1	ग्रय	ग्रच
48	3	त्क्यभा	भक्त्या
58	4	सव	सर्व
63	5	स्यैवत	स्यैवर्त
70	5	ततम	तात्म
		2nd Skanda.	
91	6	रयो	यो
95	5	तौ	तो
		3rd Skanda.	
148	6	धोधः	रधोधः
149	6	म्बुम्	म्बुजम्
151	2	ग्रये	ग्रये
155	5	मर्म	मं
		4th Skanda.	
181	5	असी	आसी
183	8	राम	रापम
186	1	मुख्यो	मुख्ययो
186	4	न्प	न्प
187	1	न्द्रा	न्द्रा
187	4	भद्रा	व्रजन्ति भद्रा
190	5	तितिरी	तितीरि

5th kanda.

193	5	व्युप	व्यप
196	6	त्नह	त्न्या
206	3	मुय	तमु

6th Skanda.

211	3	नरवेव	नरदेव
214	4	दिति	दि
216	1	ह्म	ह्य

7th Skanda.

30	7	विर	विरो
30	7	भो	भ
35	4	सतः	सर्वतः

8th Skanda.

99	9	त्रैह	त्रैर्ह

9th Skanda.

131	10	स्तत्र	त्रस्त
135	1	ाभ	भि

10th Skanda.

4	5	न्पु	त्पु
7	6	भद्र	भद्रे
9	10	स्य	त्य
10	4	अवि	आवि
14	1	सा	स
24	3	र्जाय	र्जन्य
24	8	व्धु	न्धु
39	4	स्नुस्तं	स्नुतं
41	4	ब्रह्मवी	ब्रवी
42	6	नुपा	नुरूपा
59	5	प्रम	मप्र
61	7	तोस्मि	तोस्तस्मि
62	6	बृन्दा	बृन्दा
69	6	दा	दो
93	2	मन्थः	मन्मथः

94	2	ष्णेण	ष्णेन
96	7	हा	....
102	2	वायु	...
103	8	मेव	मिव
108	2	प्र	प्रा
109	4	स्व	त्वा
109	8	दन्मुत्पा	दन्तमुत्पा
109	8	श्रह	श्राह
110	2	व्त	न्त
112	2	मह	सह
137	2	ह्वा	ह्व
138	1	दि	हि
144	4	तौ	तो
151	6	गास्त	गालस्त
166	1	वदम्	वहम्
160	4	नन्दि	रभिनन्दि
167	3	त्तः	त्तमः
170	1	यम	यनमा
170	5	दह्व	पह्व
173	1	चै	च्चै
176	2	र्तांम्	ताम्

11th Skanda.

184	4	र्मद्र	भद्र
192	4	न्न	प्र
209	2	ध्यया	ध्याय
209	3	र्चाय	चर्या

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SRIMATH BAGAVATHAM

PART I

SREEMATH SKANDAM

ERRATA LIST

Page	Line	Mistake	Correction
3	19	desier	desire
5	17		omit 'the'
7	7	respectable	respectful
43	4	comming	coming
44	10	'on'	in
46	17	gent	sent
50	15	stablized	stabilised
54	12	become	becomes
60	9	fo	of
62	10	once	ones
66	13	verying	varying
do	17	Dharmas	Dharma
68	18	syas	says"
71	17	fallows	follows
do	8	dy	by
do.	16		
78	2	kink	king

Page	Line	Mistake	Correction
91	15	In	is
98	17	on	no
101	13	enteres	enters
103	last line	rembrance	remembrance
106	4	ive	Five
113	6	should	what should
116	15	Bnt	but
154	17	findfing	finding
183	8	lotu	lotus
196	13		
do	do	foutus	fetus
226	6	where?	where,

PART II

5	12	Hiranykxan	Hiranyakshan
52	15	the cleansed	cleansed
70	18		
81	11	vas	far
111	17	th	the
168	17	adharama	adharma

PART III

Page	Line	Mistake	Correction
4	14	(afragment)	(a fragment)
9	4&5	(partial revelatn)	(Partial revelation)
10	17	het	the
22	last line	Unwordly.	unworldly.
27	16	pitiously	piteously
30	7	py	by
do	8	charunas	charanas
37	4	chiled	child
do	15	peoples	people's
63	17	says	say
72	1	narayana	Narayana
do	3	wondeed	wondered
74	4	Load	Lord
do	6	fulfill	fulfil
76	2	sprot	sport
95	4	women	woman
do	8	hundeds	hundreds
do	12	gopy	gopi
98	first line	serpant	serpent
105	8	Sunk	Sank
107.	7	naval	navel
108	9	seet	see it

Page	Line	Mistake	Correction
122	13	tainted	painted
129	14	seperation	separation
130	8	on	no
do	9	oud	and
133	7		
134	9	Les mirabiles	les miserables
153	4	brcath	breath
do	7	Purasha	Purusha
156	4	huge fish	a huge fish
157	last but one line	rooted	routed
do	11	glorions	glorious
159	19		omit 'of'
169	4	gave	give
170	10	yonr	your
175	16	fulfill	fulfil
176	16	Uncles	uncle's
206	6	other	ether
208	8 & 9	relacting	relating
209	10	motion	notion
212	10	and	end
213	10	Invinsible	invincible
do	last line	whe	who
216	7	blissfull	blissful

The Palamcottah Printing Press — 1937

॥ श्रीः ॥

॥ ओं नमो भगवते वासुदेवाय ॥

॥ श्रीमद्भागवतम् ॥

SRIMATH BAGAVATHAM.

॥ प्रथमस्कन्धः ॥

1. SKANDAM.

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्

तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्सूरयः ।

तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा
धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥

We meditate, on that Divine form, which is the cause of creation destruction and sustenance of the worlds, as will be evidenced, by a process of positive and negative reasoning.

We meditate on that supreme being who is inherently all-knowing, and is essentially of the form of wisdom; that supreme being, who by a mere volition of his, created Brahma, the ancient sage, who is the author of the Vedas, which (by its karma kanda) deludes the world; we meditate on the Brahmam, who created also the three gunas, and the elements of water, fire, and earth, etc, which by their mutual transformation, cause an illusion, so that, one is mistaken for another, and in which Brahmam, (eventually) creation itself

appears to be false. We meditate on that Brahmam, who by his intrinsic glory, transcends Maya, (the power of illusion,) that Brahmam, which is the form of eternal truth, and the highest divinity known.

धर्मःप्रोज्झितकैतवोऽत्र परमो निर्मत्सराणां सतां
वेद्यं वास्तवमत्र वस्तु शिवदं तापत्रयोन्मूलनम् ।
श्रीमद्भागवते महामुनिकृते किंवा परैरीश्वरः
सद्यो हृद्यवरुध्यतेऽत्रकृतिभिः शुश्रूषुभिस्तत्क्षणात् ॥

In this scripture of Bhagavatham, uttered b y the eminent sage Vyasa unsophisticated dharmam is taught, to such men as have renounced Jealousy. In this work, the supreme being, conferring perfection and bliss and eradicating the three forms of distress, is revealed and so, of what use is other dharmasl The moment, the meritorious desier to hear this story arises after several

births in men, that very moment, the Lord seats himself firmly, in their hearts.

निगमकल्पतरोर्गलितं फलं
शुकमुखादमृतद्रवसंयुतम् ।
पिबत भागवतं रसमालयं
मुहुरहो रसिका भुवि भावुकाः ॥

Oh! Ye Blessed, Oh seekers of essence, drink the juice of this mature fruit, of Veda (Bagavatham,) which dropped from the face of the sage Sukar. This is sweet and drink of its essence, so long as this body lasts.

नैमिशेऽनिमिषक्षेत्रे ऋषयः शौनकादयः ।
सत्रं स्वर्गाय लोकाय सहस्रसममा सत ॥

The great sage Saunakar and others performed a worship known as Sathra-yaga, in that Divine spot, known as

Naimesharanyam, ranging over thousand years, for the purpose of attaining Swarga. (Heaven)

त एकदा तु मुनयः प्रातर्हुतहुताग्नयः ।

सत्कृतं सूतमासीनं पप्रच्छुरिदमादरात् ॥

On one occasion, they made their morning offering of sacrifice in fire, and in reverence, questioned the great preceptor Suthar, who had been welcomed and offered his seat.

भूरीणि भूरिकर्माणि श्रोतव्यानि विभागशः

अतः साधोऽत्र यत्सारं समुद्धृत्य मनीषया

ब्रूहि नः श्रद्दधानानां येनात्मा संप्रसीदति ॥

The sacred scriptures with ordained rules of conduct are diverse and profuse. Tell us with your spirtual perception, the their essence for the benefit of mankind and the purification and peace of their rent minds.

अथाख्याहि हरेर्धीमन्नवतारकथाः शुभाः ।
लीला विदधतः स्वैरमीश्वरस्यात्ममायया ॥

And tell us the particulars of, that holy avatar and His actions, caused by the agency of Maya, Power and His inherent glory.

ब्रूहि योगेश्वरे कृष्णे ब्रह्मण्ये धर्मवर्मणि ।
स्वां काष्ठामधुनोपेते धर्मः कं शरणं गतः ॥

Tell us, where Dharma sought its refuge after its saviour Krishna, the Lord of Brahmin and Yogis, got absorbed into his divine effulgence.

यं प्रव्रजन्तमनुपेतमपेतकृत्यं
द्वैपायनो विरहकातर आजुहाव ।
पुत्रेति तन्मयतया तरवोऽभिनेदुस्तं
सर्वभूतहृदयं मुनिमानतोऽस्मि ॥

When the lonely and uninitiated Suka Brahmam, of perfect renunciation moved

on, the disconsolate father followed calling for his *wandering* son, but lo, he so permeated the universe that it was the trees and shrubs, that responded, in an atmosphere of perfect secrenity. To that Sukacharya, the heart of all beings, 'I offer my respectable *homage*.'

यः स्वानुभावमखिल श्रुतिसारमेकं
अध्यात्मदीपमतितितीर्षतां तमोन्धम् ।
संसारिणां करुणयाह पुराणगुह्यं
तं व्याससूनुमुपयामि गुरुं मुनीनाम् ॥

I worship again that Sukar, the Guru of all sages, who taught the matchless and secret essence of all Vedas and was a beacon light shedding his lustre of knowledge of the self, out of grace for the redemption of Souls, desirous of crossing he darkness of Samsara.

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।

देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ॥

I adore again, Nara, Narayana, Goddess Saraswathi and Bagavan Vyasar and then let us repeat the word Jaya. (success) (one will be blessed with success, after such invocations);

वासुदेवे भगवति भक्तियोगः प्रयोजितः ।

जनयत्याशु वैराग्यं ज्ञानं यत्तदहैतुकम् ॥

धर्मः स्वनुष्ठितः पुंसां विष्वक्सेनकथासु यः ।
नोत्पादयेद्यदि रतिं श्रम एव हि केवलम् ॥

The practice of devotion, to the lord, generates at once and simultaneouly Vairagya (distaste for worldly matters) and knowledge, associated with the Supreme.

Such a dharma (rule of conduct) and practice, is a mere waste of labour, if it does not engender love, in the stories of the lord.

तस्मादेकेन मनसा भगवान्सात्वतां पतिः ।
श्रोतव्यः कीर्तितव्यश्च ध्येयः पूज्यश्च नित्यदा ॥
यदनुध्यासिना युक्ताः कर्मग्रन्थिनिबन्धनम् ।
छिन्दन्ति कोविदास्तस्य को न कुर्यात्कथारतिम् ॥
शुश्रूषोः श्रद्दधानस्य वासुदेवकथारुचिः ।
स्यान्महत्सेवया विप्राः पुण्यतीर्थनिषेवणात् ॥

शृण्वतां स्वकथां कृष्णः पुण्यश्रवणकीर्तनः ।

हृद्यन्तःस्थो ह्यभद्राणि विधुनोति सुहृत्सतां ॥

Therefore, with unshaken mind, sing the glories of the Lord, listen to his stories and ever be engaged in his meditation.

The wise, by that Sword of constant meditation, cut asunder the knot of Ahamkara.

By a pilgrimage to holy waters, the earnest souls endowed with faith, get a vision of great sages and acquire faith, in noble lines of conduct and then a passion for revelling, in the sports of the Lord.

The Lord seats himself, in the hearts of such devotees and destroys the forces of evil.

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।

क्षीयन्ते चास्य कर्माणि दृष्ट एवात्मनीश्वरे ॥

When realization is had, the bondage, of the heart is cut asunder, all doubts vanish, all activities and works (karma) are dissolved.

वासुदेवपरावेदा वासुदेवपरामखा, ।

वासुदेवपरायोगा वासुदेवपराः क्रियाः ॥

वासुदेवपरं ज्ञानं वासुदेवपरं तपः ।

वासुदेवपरोधर्मो वासुदेवपरागतिः ॥

All Vedas, forms of worship, systems of Yoga, rules of conduct, knowledge and Tapas, Dharma, have as their resultant goal (final aim) Lord Vasudeva.

यस्याम्भसि शयानस्य योगनिद्रां वितन्वतः ।

नाभिह्रदाम्बुजादासीद्ब्रह्मा विश्वसृजांपतिः ॥

The great Lord rested on the waters of the sea and was absorbed, in the slumbers (serenity) of his Yoga, when Brahma, the Lord of creation emerged out of the lotus of his navel.

पश्यन्त्यदो रूपमदभ्रचक्षुषा
सहस्रपादोरुभुजाननाद्भुतम् ।
सहस्रमूर्धश्रवणाक्षिनासिकं
सहस्रमौल्यम्बरकुण्डलोल्लसत् ॥

By means of their supervision, Yogis perceive the refulgent form of the Lord, with countless feet, thighs hands and marvellous features, with unnumbered heads, ears, eyes, nose, crowns, robes and ear pendants.

एते चांशकलाः पुंसः कृष्णस्तु भगवान्स्वयम् ।
इन्द्रारिव्याकुलं लोकं मृडयन्ति युगे युगे ॥

Out of the various Avatars of the Lord, some manifestations are partial incarnations (Amsoms) of the Lord, while others are fuller revelations of his glory. But the form (Avatar) of Lord Krishna is a complete incarnation of Sri Narayana. In the various

ages, these incarnations act as saviours of a world, afflicted with the enemies of Indra, chief of Gods.

एवं जन्मानि कर्माणि ह्यकर्तुरजनस्य च।
वर्णयन्ति स्म कवयो वेदगुह्यानि हृत्पतेः ॥

And thus the wise (as taught in the Vedas) reveal the secrets of the Lord, (internal monitor) who rules the hearts of all beings, and describe the birth and actions of him, who is unborn and devoid of action.

इदं भागवतं नाम पुराणं ब्रह्मसंमितम् ।
उत्तमश्लोकचरितं चकार भगवानृषिः ॥
निःश्रेयसाय लोकस्य धन्यंस्वस्त्ययनं महत् ।
तदिदं ग्राहयामास सुतमात्मवतां वरम् ॥
सर्ववेदेतिहासानां सारं सारं समुद्धृतम् ।
स तु संश्रावयामास महाराजं परीक्षितम् ॥

प्रायोपविष्टं गङ्गायां परीतं परमर्षिभिः ।
कृष्णे स्वधामोपगते धर्मज्ञानादिभिः सह ॥

This purana is known as Baghavatham. It is equivalent to the Vedas and deals with Lord Vasudeva and was made by the blessed sage Vyasa, for the welfare of the world. This purana, the repository of all bliss, was taught by Vyasa to his son Sukar, the greatest of all seers. Sukha brahmam taught this essence of all Vedas and scriptures to prince Parikshith in the assembled concourse of all sages, on the banks of the holy Ganges, while the prince was resolved to fast unto death.

अहं चाध्यगमं तत्र निविष्टस्तदनुग्रहात् ।
सोऽहं वः श्रावयिष्यामि यथाधीतं यथामति ॥

I too was present and listened then, during the teachings of that radiant Sukhar, and I will instil those

teachings to you, so far as I have learned them and according to my lights.

कलौ नष्टदृशामेष पुराणार्कोऽधुनोदितः ।

तत्र कीर्तयतो विप्रा विप्रर्षेर्भूरितेजसः ॥

When the Lord departed for his abode of Vaikunta, with Dharma and Gnana, this blazing sun of Bagavatha Shone in this age of Kali.

सूत सूत महाभाग वद नो वदतां वर ।

कथां भागवतीं पुण्यां यदाह भगवाञ्छुकः ॥

कस्मिन्युगे प्रवृत्तेयं स्थाने वा केन हेतुना ।

कुतः संचोदितः कृष्णः कृतवान्संहितां मुनिः ॥

तत्र पुत्रो महायोगी समदृङ्निर्विकल्पकः।

एकान्तमतिरुन्निद्रो गूढो मूढ इवेयते ॥

Oh, thou great Sutha, who art great, among preceptors and of illustrious virtues, tell us about Bhagavatham, uttered by the famous Sage

Sukhar and pertaining to the divine Lord and conducive to all spiritual eminence.

In what age and place, for what reason, and at whose suggestion, was this scripture made.?

The son of that Vyasa is a great saint, and yogi, and has a vision of God and is of one pointed mind, and of inward greatness, with the external appearance of a fool.

कथमालक्षितः पौरैः संप्राप्तः कुरुजाङ्गलान् ।
उन्मत्तमूकजडवद्विचरन् गजसाह्वये ॥

When he wandered in Kurukshethram and Jangalam and at Hastinapuri, he roamed like an idiot; how did the citizens of those places discern him.

दृष्ट्वाऽनुयान्तमृषिमात्मजमप्यनग्नं
देव्यो ह्रिया परिदधुर्न सुतस्य चित्रम् ।

तद्वीक्ष्य पृच्छति मुनौ जगदुस्तवास्ति
स्त्रीपुंभिदा न तु सुतस्य विविक्तदृष्टेः ॥

When the aged father went in quest of the departing son, the divine fairies, who were taking their bath in a naked form, put on their clothes at sight of the old man, but when they espied the young and nude son, they still remained '*Deshabille*' and unblushing. At this, Vyasa said 'Oh girls, I am old and fully dressed' whereas my son is just the reverse, young and unclothed. To which the fairies replied 'you think of persons in terms of male or female, with a divergent consciousness, whereas your son of sacred vision knows not of any such distinction.

कथं वा पाण्डवेयस्य राजर्षेर्मुनिना सह ।
संवादः समभूत्तात यत्रैषा सात्वती श्रुतिः ॥

स गोदोहनमात्रं हि गृहेषु गृहमेधिनाम् ।

अवेक्षते महाभागस्तीर्थीकुर्वंस्तदाश्रमम् ॥

Tell us, how this dialogue arose, between Sukha and the prince of the Pandava race.

That Sukhar can hardly stay in the house of a house-holder more than a few seconds (time required for milking a teat of a cow), for the purification of the latter.

अभिमन्युसुतं सूत प्राहुर्भागवतोत्तमम् ।

तस्य जन्म महाश्चर्यं कर्माणि च गृणीहि नः ॥

स सम्राट् कस्य वा हेतोः पाण्डूनां मानवर्धनः ।

प्रायोपविष्टो गङ्गायामनादृत्याधिराट्श्रियम् ॥

नमन्ति यत्पादनिकेतमात्मनः

शिवाय हानीय धनानि शत्रवः ।

कथं स वीरः श्रियमङ्ग दुस्त्यजां

युवैषतोत्स्रष्टुमहो सहासुभिः ॥

Tell us about the wonderful birth and deeds of the king, the son of Abhimanyu, who is said to be the first and foremost of all the devotees of the lord.

Whence did that sovereign of unique fame, in the race of the Pandavas, discard his glorious wealth and resolve to fast unto death, on the banks of the Ganges.

Young, as he was, how did that supreme king, at whose feet the enemies laid their tributes, to protect themselves, resolve to forsake his wealth and life, impossible of abandonment by any other.

द्वापरे समनुप्राप्ते तृतीये युगपर्यये ।
जातः पराशराद्योगी वासव्यां कलया हरेः ॥
स कदाचित्सरस्वत्या उपस्पृश्य जलं शुचि ।
विविक्तदेश आसीन उदिते रविमण्डले ॥

परावरज्ञः स ऋषिः कालेनाव्यक्तरंहसा ।
युगधर्मव्यतिकरं प्राप्तं भुवि युगे युगे ॥
भौतिकानां च भावानां शक्तिह्रासं च तत्कृतम् ।
अश्रद्दधानान्निःसत्वान्दुर्मेधान्ह्रसितायुषः ॥
दुर्भगांश्च जनान्वीक्ष्य मुनिर्दिव्येन चक्षुषा ।
सर्ववर्णाश्रमाणां यद्दध्यौ हितममोघदृक् ॥

At the onset of Dwapara yuga, the sage Vyasar of divine grace, was born of the sage Parasara and Devi Vasavi.

Once upon a time, on the banks of the sacred Saraswathi, having performed his morning ablutions, at sunrise, the sage Vyasar, endowed with divine vision sought a place of solitude and was sunk in a deep reverie thus.

By the imperceptible velocity of the time spirit, age after age, the canons of conduct and virtues undergo a change, followed by a decrease, in the faculties and of vitalities all beings, constituted of the five elements. He thought of the growing tendency in the minds of the people to discard all faith and noble (sathivic) qualities and proceeding in the direction of sin, with decreasing life. With his unfailing inner vision of wisdom, he meditated on what best could be done, for all classes and creeds.

त एत ऋषयो वेदं स्वं स्वं व्यस्यन्ननेकधा ।
शिष्यैः प्रशिष्यैस्तच्छिष्यैर्वेदास्ते शाखिनोऽभवन् ॥

त एव वेदा दुर्मेधैर्धार्यन्ते पुरुषैर्यथा ।
एवं चकार भगवान्व्यासः कृपणवत्सलः ॥

The various sages made a division of the vedas through their, hierarchy of disciples and out of pity, for the weak of intellect. Thus, even ordinary men learnt, what only the learned were able to know (formerly) in the Vedas.

एवं प्रवृत्तस्य सदा भूतानां श्रेयसि द्विजाः ।
सर्वात्मकेनापि यदा नातुष्यद्धृदयं ततः ॥

Oh Brahmins, Even with such efforts and activities, for the benefit of mankind, the mind of sage Vyasa was still disconsolate.

तस्यैवं खिलमात्मानं मन्यमानस्य खिद्यतः ।
कृष्णस्य नारदोऽभ्यागादाश्रमं प्रागुदाहृतम् ॥
पूजयामास विधिवन्नारदं सुरपूजितम् ॥

To this aggrieved sage Vyasa, thus thinking of himself as distressed, the sage Narada appeared and was offered his due welcome.

पराशर्य महाभाग भवतः कच्चिदात्मना ।
परितुष्यति शारीर आत्मा मानस एव वा ॥
जिज्ञासितमधीतं च यत्तद्ब्रह्म सनातनम् ।
अथापि शोचस्यात्मानमकृतार्थ इव प्रभोः ॥

Oh! blessed son of Parasara, are you well of mind, body and soul. With peace and joy of the eternal *Brahmam* you are well versed, yet you are disconsolate, as if, you have not reached the ideal fruits of your labours.

अस्त्येव मे सर्वमिदं त्वयोक्तं
तथापि नात्मा परितुष्यते मे ।
तन्मूलमव्यक्तमगाधबोधं
पृच्छामहे त्वात्मभवात्मभूतम् ॥

स वै भवान्वेद समस्तगुह्य
मुपासितो यत्पुरुषः पुराणः ।
परावरेशो मनसैव विश्वं
सृजत्यवत्यत्ति गुणैरसङ्गः ॥

Oh Narada, all the virtues mentioned by you exist in me, but yet I am sad, I know not why, and I ask of you the son of Brahma, of profound wisdom the cause of the same. That eternal being, yet unattached, by force of his mind, creates, destroys and sustains the worlds and you are the votary ol that supreme being; Therefore, yau know all secrets of Vedanta, and tell me their truth.

यथा धर्मादयश्चार्था मुनिवर्यानुकीर्तिताः ।
न तथा वासुदेवस्य महिमा ह्यनुवर्णितः ॥

Oh Sage you have described the goal of life, in the form of, righteousness (Dharma) etc. and, also the means for the attainment of that ideal, but you have not given the place of honour to the glories of Lord Vasudeva.

न यद्वचाश्चित्रपदं हरेर्यशो
जगत्पवित्रं प्रगृणीत कर्हिचित् ।
तद्वायसं तीर्थमुशन्ति मानसा
न यत्र हंसा निरमन्त्युशिक्षयाः ॥

Flowery language, devoid of the glories of Lord Vishnu, is not liked by *Sanyasis*, (asceties) whose mind is ever is *Sathwa* (purity) and in the bliss of Divine realisation. Such words will only appeal to the worldly minded and excite their desires.

नैष्कर्म्यमप्यच्युतभाववर्जितं
न शोभते ज्ञानमलं निरञ्जनम् ।
कुतः पुनः शश्वदभद्रमीश्वरे
न चार्पितं कर्म यदप्यकारणं ॥

Even the grand and immaculate knowledge relating to the supreme being will not shine, if it is not infused with real love of the Lord. How can then, Karmas (actions) whether ordained or unordained and ever a source of sorrow, lead to any bliss, unless its fruits are dedicated to the Lord?

त्यक्त्वा स्वधर्मं चरणाम्बुजं हरे
भजन्नपक्वोऽथ पतेत्ततो यदि ।
यत्र क्व वाऽभद्रमभूदमुष्य किं
को वाथ आप्तो भजतां स्वधर्मतः ॥

Should an imperfect man, leaving his ordained duties, and ever worshipp-

ing the feet of the Lord, die, even then he is blessed and not wanting in anything, though he is born of the lowest womb; Even as the man, who practises his established duties but devoid of devotion, at the lotus feet of the Lord, does not attain to any degree of perfection.

त्वमात्मनात्माजमवेह्यमोघ

दृक्परस्य पुंसः परमात्मनः कलाम् ।

अजं प्रजातं जगतः शिवाय तन्म

हानुभावाभ्युदयोऽधिगण्यताम् ॥

Oh! Sage with unbounded vision, with a realization of the self you are an apostle of the supreme Lord. You are immortal, having no beginning and you are born for the bliss of the world. Therefore describe the leelas (pastimes) of the Almighty Lord.

अहं पुरातीतभवेऽभवं मुने

दास्यास्तु कस्याश्चन वेदवादिनाम् ।

निरूपितो बालक एव योगिनां
शुश्रूषणे प्रावृषि निर्विविक्षताम् ॥

In the former *Kalpa* (life of Brahma,) I was born, as the son of a servant maid, rendering service to some learned men, studying the Vedas. Even as a child, I was attending on some Yogis, who were intent on living at a particular place, for the sake of the rainy season.

ते मय्यपेताखिलचापलेऽर्भके
दान्ते धृतक्रीडनकेऽनुवर्तिनि ।
चक्रुः कृपां यद्यपि तुल्यदर्शनाः
शुश्रूषमाणे मुनयोऽल्पभाषिणि ॥

Though these eminent yogis, were of the same vision towards all beings, yet were gracious towards me, who was devoid of all boyish frolics and antics,

who had mastered his senses, who was following their ideals, and given up for few words.

उच्छिष्टलेपाननुमोदितो द्विजैः
सकृत्स्म भुञ्जे तदपास्तकिल्बिषः ।
एवं प्रवृत्तस्य विशुद्धचेतसः
तद्धर्म एवात्मरुचिः प्रजायते ॥

Under their directions, I would eat the residue of their food, once a day. I was thereby cleansed of my sins. By this method, my mind became pure, and conceived an affection to the worship of the Supreme being.

तत्रान्वहं कृष्णकथाः प्रगायता-
मनुग्रहेणाशृणवं मनोहराः ।
ताः श्रद्धया मेऽनुपदं विशृण्वतः
प्रियश्रवस्यङ्ग ममाभवद्रुचिः ॥

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Those ascetics would daily sing the glories of Krishna and I would be listening, with all faith, to those fascinating stories of the Lord. By their blessings, I conceived a love, in listening to those captivating stories.

तस्मिंस्तदा लब्धरुचेर्महामुने
प्रियश्रवस्यस्खलिता मतिर्मम ।
ययाहमेतत्सदसत्स्वमायया
पश्ये मयि ब्रह्मणि कल्पितं परे ॥

Oh venerable sage I acquired unfailing wisdom (knowledge) as the result of listening to those facinating stories, engendering love in the Lord. By that knowledge, I was enabled to realize the gross and subtle bodies are the creation of ignorance in me who is the atma-supreme.

कुर्वाणा यत्र कर्माणि भगवच्छिक्षयाऽसकृत् ।
गृणन्ति गुणनामानि कृष्णस्यानुस्मरन्ति च ॥

नमो भगवते तुभ्यं वासुदेवाय धीमहि ।
प्रद्युम्नायानिरुद्धाय नमः संकर्षणाय च ॥
इति मूर्त्यभिधानेन मन्त्रमूर्तिममूर्तिकम् ।
यजते यज्ञपुरुषं स सम्यग्दर्शनः पुमान् ॥

When the wise men, according to the scriptures, practise actions, they chant the holy names and sing the praises of the Lord, and remember his form. We meditate on the form of Lord Vasudeva. Pradyumna, Aniruddha and Sankarshana and having chanted this mantra, the man who does worship unto the Lord, of sacrifice, in the above form or as devoid of form, is really wise.

आख्याहि दुःखैर्मुहुरर्दितात्मनां
संक्लेशनिर्वाणमुशन्ति नान्यथा ॥

Oh! Sage to the afflicted and distressed, seeking no other relief and for the dest-

ruction of all their sorrow, describe in full, the glories of Lord Krishna.

अन्तर्बहिश्च लोकांस्त्रीन्पर्येम्यस्कन्दितव्रतः ।
अनुग्रहान्महाविष्णोरविघातगतिः क्वचित् ॥

देवदत्तामिमां वीणां स्वरब्रह्मविभूषिताम् ।
मूर्च्छयित्वा हरिकथां गायमानश्चराम्यहम् ॥

प्रगायतः स्ववीर्याणि तीर्थपादः प्रियश्रवाः ।
आहूत इव मे शीघ्रं दर्शनं याति चेतसि ॥

एतध्यातुरचित्तानां मात्रास्पर्शेच्छया मुहुः ।
भवाब्धिस्तुप्लवो दृष्टो हरिचर्यानुवर्णनम् ॥

यमादिभिर्योगपथैः कामलोभहतो मुहुः ।
मुकुन्दसेवया यद्वत्तथाऽऽत्माऽद्धा न शाम्यति ॥

Narada says, By the grace of Bagavan Vishnu, I am able to wander in all the worlds freely and in all their inner and outer spheres. I rove about, tuning my Veena (a musical instrument)

given to me by the Gods, preserving my vow of celibacy and singing the glories of the Lord. And the Lord with his holy feet is the fit subject of effulgent and glorious traditions, and appeared, before my inner vision, as if, he was invited by me. And these stories relating to the Lord, are the fittest and most appropriate boats with which, to ferry across the sea of Samsara, to distressed humanity, with minds, contaminated by objects of senses. To men's minds, stricken with desires and avarice, the same bliss of peace is not had, by the observance of austerities and yoga practices, as by a worship of Vasudeva.

हरेर्गुणाक्षिप्तमतिर्भगवान्बादरायणिः ।

अध्यगान्महदाख्यानं नित्यं विष्णुजनप्रियः ॥

The great Sukhar fascinated by the attractive qualities of the Lord and

surging with love, towards his devotees, recited this scripture of Bhagavtham.

यदा मृधे कौरवसृञ्जयानां
वीरेष्वथो वीरगतिं गतेषु ।
वृकोदराविद्धगदाभिमर्श
भग्नोरुदण्डे धृतराष्ट्रपुत्रे ॥

भर्तुः प्रियं द्रौणिरिति स्म पश्य
न्कृष्णासुतानां स्वपतां शिरांसि ।
उपाहरद्विप्रियमेव तस्य
जुगुप्सितं कर्म विगर्हयन्ति ॥

माता शिशूनां निधनं सुतानां
निशम्य घोरं परितप्यमाना ।
तदाऽरुदद्बाष्पकलाकुलाक्षी
तां सान्त्वयन्नाह किरीटमाली ॥

तदाशुचस्ते प्रमृजामि भद्रे
यद्ब्रह्मबन्धोः शिर आततायिनः ।

गाण्डीवमुक्तैर्विशिखैरुपाहरे

त्वाक्रम्य यत्स्नास्यसि दग्धपुत्रा ॥

In that war, between the Pandavas and Kauravas, the fallen warriors got their places, in heaven, including Duryodhana, who was fatally wounded by the blow, given by the mace of Bhima; Then the son of Dhrona severed the heads of the slumbering sons of Droupadi, to please his master (Duryodhana,) an act which is condemned (by the just.) The mother, disconsolate and sad, cried out, in bitter agony, with tears in her eyes. Then the crowned Arjuna consoled her thus, "Oh blessed woman, I shall wipe out the tears of your eyes, by cutting the head of the armed Aswathaman, the vilest of Brahmins, by the arrows discharged from my bow. And you will set your feet, on that head, then cremate your sons and bathe!"

इति प्रियां वल्गुविचित्रजल्पैः

स सान्त्वयित्वाऽच्युतमित्रसूतः ।

अन्वाद्रवद्दंशित उग्रधन्वा

कपिध्वजो गुरुपुत्रं रथेन ॥

Thus, by his fair and wonderful words, consoling her, Arjuna, fully armoured and endowed with the Lord, as his friend and driver, gave chase to the son of his preceptor, with fierce bow and the flag of Hanuman flying.

अस्त्रं ब्रह्मशिरो मेन आत्मत्राणं द्विजात्मजः ॥

अजानन्नुपसंहारं प्राणकृच्छ्र उपस्थिते ॥

Unable to find any other means, for protecting his life, the son of that Brahmin Guru, thought, that the weapon of Brahma (Brahma Asthram) was his only saviour.

ततः प्रादुष्कृतं तेजः प्रचण्डं सर्वतोदिशम् ।

प्राणापदमभिप्रेक्ष्य विष्णुं जिष्णुरुवाच ह ॥

Arjuna, saw the fierce splendour of that mighty missile, which pervaded all the directions of the globe and the peril to his own life, thus addressd Krishna:-

किमिदं स्वित्कुतो वेति देवदेव न वेद्मयहम् ।
सर्वतोमुखमायाति तेजः परमदारुणम् ॥

Oh, Lord of Lords, I know not what this awful form is, spreading everywhere, and whence it arose.

वेत्थेदं द्रोणपुत्रस्य ब्राह्ममस्त्रं प्रदर्शितम् ।
नैवासौ वेद संहारं प्राणबाध उपस्थिते ॥

नह्यस्यान्यतमं किंचिदस्त्रं प्रत्यवकर्शनम् ।
जह्यस्त्रतेज उन्नद्धमस्त्रज्ञो ह्यस्त्रतेजसा ॥

The Lord says, Know this to be Brahma Asthram, shot by the son of Dhrona, at the moment of danger to his life" But he knows not, how to withdraw it. Nor can he nor any other

weapon counteract its effect, and therefore you well-versed in all weapons use your own Brahma Asthram, to absorb and destroy the growing effulgence of his weapon.

श्रुत्वा भगवता प्रोक्तं फाल्गुनः परवीरहा ।

स्पृष्ट्वाऽपस्तं परिक्रम्य ब्राह्मं ब्राह्माय संदधे ॥

Thus listening to the words of the Lord palguna, the destroyer of all foes bowed before the Lord and used his own Brahma Asthram, to set at naught the rival weapon. After *sipping some water* (*as achamanam.*)

तत आसाद्य तरसा दारुणं गौतमीसुतम् ।

बबन्धामर्षताम्राक्षः पशुं रशनया यथा ॥

Then Arjuna, at once, with eyes reddened with anger, tied with a rope, the cruel Aswathama, the son of Gautamis, as if he was a beast.

अथोपेत्य स्वशिबिरं गोविन्दप्रियसारथिः ।

न्यवेदयत्तं प्रियायै शोचन्त्या आत्मजान्हतान् ॥

Arjuna, with Lord Govinda as his beloved driver, came to his tent and showed this Aswathama to his beloved, grieving over the loss of her sons.

उवाच चासहन्त्यस्य बन्धनानयनं सती ।

मुच्यतां मुच्यतामेष ब्राह्मणो नितरां गुरुः ॥

The chaste Panchali, beheld Aswathama brought, and intolerant of that sight, in bondage, exclaimed 'This a Brahmin and besides, is our Guru, free him, release him.

स एष भगवान्द्रोणः प्रजारूपेण वर्तते ।

तस्यात्मनोऽर्धं पत्न्यास्ते नान्वगाद्वीरसूः कृपी ॥

Oh, Lord; this man is the very preceptor Dhrona who is born in the form of his son; and Kripi is the half

of his entity. She, as the mother of a hero did not follow her husband to the heavens (by sati.)

मा रोदीदस्य जननी गौतमी पतिदेवता ।

यथाहं मृतवत्सार्ता रोदिम्यश्रुमुखीमुहुः ॥

Let the mother of Aswathama, revering her husband as God, grieve not over the death of her son, even, as I do with tears rolling over my cheeks.

कुरु प्रतिश्रुतं सत्यं यत्तत्साम्त्वयता प्रियाम् ।

प्रियं च भीमसेनस्य पाञ्चाल्या मद्यमेव च ॥

And the Lord told Arjuna to fulfil the vow, which he made then viz. of both pleasing his wife and also at the same time, do what is dear to Bhima, and Panchali and himself.

अर्जुनः सहसाऽऽज्ञाय हरेर्हार्दमथासिना ।

मणिं जहार मूर्धन्यं द्विजस्य सहमूर्धजम् ॥

Thus knowing the will of the Lord, Arjuna cut asunder the diadem, on the head of Aswathama and also caused his tonsure, (shaving) as a punishment involving, degradation.

साधयित्वाऽजातशत्रोः स्वं राज्यं कितवैर्हृतम् ।

घातयित्वाऽसतो राज्ञः कचस्पर्शक्षतायुषः ॥

The Lord established and restored the sovereignty of Dharmaputhra, of which he had been forcibly dispossessed, by the treachery of Duryodhana. The Lord also brought about the end of Duryodhana, and others, whose lives were cut short (by Bhima, Arjuna and others,) on account of the forcible seizure of the hair of Droupadi.

गन्तुं कृतमतिर्ब्रह्मन्द्वारकां रथमास्थितः ।

उपलेभेऽभिधावन्तीमुत्तरां भयविह्वलाम् ॥

And the Lord resolved upon going to Dwaraka, and got into his chariot. Then he saw Uthara, the wife of Abhimanyu comming opposite afflicted with fear.

पाहि पाहि महायोगिन्देवदेव जगत्पते ।
नान्यं त्वदभयं पश्ये यत्रमृत्युः परस्परम् ॥

अभिद्रवति मामीश शरस्तप्तायसो विभो ।
कामं दहतु मां नाथ मा मे गर्भो निपात्यताम् ॥

Oh! Lord of the yogis, Devas and worlds, protect me in this world, where all are mortal. Thou alone art free from fear. This sharpnel with molten iron, is advancing towards me, let it burn me, but not the child in my womb, let not that burn!

उपधार्य वचस्तस्या भगवान्भक्तवत्सलः ।
अपाण्डवमिदं कर्तुं द्रौणेरस्त्रमबुध्यत ॥

Hearing her words, the Lord dear unto his devotees, knew that to be the Brahma-Asthram, shot by Aswathama, to exterminate the Pandava race.

व्यसनं वीक्ष्यं तत्तेषामनन्यविषयात्मनाम् ।
सुदर्शनेन स्वास्त्रेण स्वानां रक्षां व्यधाद्विभुः ॥

The Lord saw the danger close at hand to Pandavas, who had taken refuge on him only and protected them by means of his disc (Chakra Ayudham.)

अन्तस्थः सर्वभूतानामात्मा योगेश्वरो हरिः ।
स्वमायया ऽवृणोद्गर्भं वैराट्याः कुरुतन्तवे ॥

Hari, who is seated in the hearts of all beings and who is the Lord of Yoga, by the power of his Maya, shielded the foetus of Uthara, for the regeneration of the race of Pandavas.

यद्यप्यस्त्रं ब्रह्मशिरस्त्वमोघं चाप्रतिक्रियम् ।
वैष्णवं तेज आसाद्य समशाम्यद्भृगूद्वह ॥

Though the Brahma-Asthram is invincible, and never ineffective, it was extinguished by the weapon of Disc, which has the divine force of the Lord.

मा मंस्था ह्येतदाश्चर्यं सर्वाश्चर्यमयेऽच्युते ।
य इदं मायया देव्या सृजत्यवति हन्त्यजः ॥

Nor, should you wonder at the existence of such marvellous powers, which were able to conquer the Brahma-Asthram, because the Lord by his divine power creates, sustains and destroys the world.

ब्रह्मतेजोविनिर्मुक्तैरात्मजैः सह कृष्णया ।
प्रयाणाभिमुखं कृष्णमिदमाह पृथा सती ॥

Kunthi, with chaste Panchali and others, who were saved from Brahma

Asthram, thus told Krishna, who was ready for his journey to Dwaraka.

कृष्णाय वासुदेवाय देवकीनन्दनाय च ।

नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥

नमः पङ्कजनाभाय नमः पङ्कजमालिने ।

नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्घ्रये ॥

I bow unto Krishna, Vasudeva, son of Devaki, son of Nandagopa and Govinda, with lotus-in his navel, lotus garland, lotus eyes and with lotus-like feet.

सुयोधननिसृष्टो न श्शापायामर्षणो मुनिः ।

पत्रैश्चातृप्यत सह त्रिलोकैश्चरतां वने ॥

When we were rambling in the forest, the irascible sage Dhurvasa, was gent out by Duryodhana (with a retinue as guests,) to shower his curses on us

but he was bulged with satiety (by a mere particle of a residuary herb in the vessel,) along with the three worlds, That too was your favour, Oh! Lord!

विपदः सन्तु नः शश्वत्तत्र तत्र जगद्गुरो ।

भवतो दर्शनं यत्स्यादपुनर्भवदर्शनम् ॥

Oh! Jagatguru, let calamities often befall us. Because on those occasions, we could have your presence, by which, we can secure immortality.

पृथयेत्थं कलपदैः परिणूताखिलोदयः ।

मन्दं जहास वैकुण्ठो मोहयन्निव मायया ॥

The Lord, thus praised by the sweet words of Kunthi, gently smiled, if, he would delude the three worlds.

भगवानपि विप्रर्षे रथेन सधनंजयः ।

सतैर्व्यरोचत नृपः कुबेर इव गुह्यकैः ॥

Oh! Saunaka! The king Udishtra with Krishna and Arjuna and others; shone, like Kubera with Guhykas, the pandavas.

दृष्ट्वा निपतितं भूमौ दिवश्च्युतमिवामरम् ।

प्रणेमुः पाण्डवा भीष्मं सानुगाः सह चक्रिणा ॥

And worshipped Bhishma with Krishna, the wielder of the Disc and said.

त्क्यभावेश्य मनो यस्मिन्वाचा यन्नाम कीर्तयन् ।

त्यजन्कलेवरं योगी मुच्यते कामकर्मभिः ॥

The Yogi, who fixing his mind on Krishna, with love, utters his name and leaves his body, is freed from the results of desires and actions.

स देवदेवो भगवान्प्रतीक्षतां

कलेवरं यावदिदं हिनोम्यहम् ।

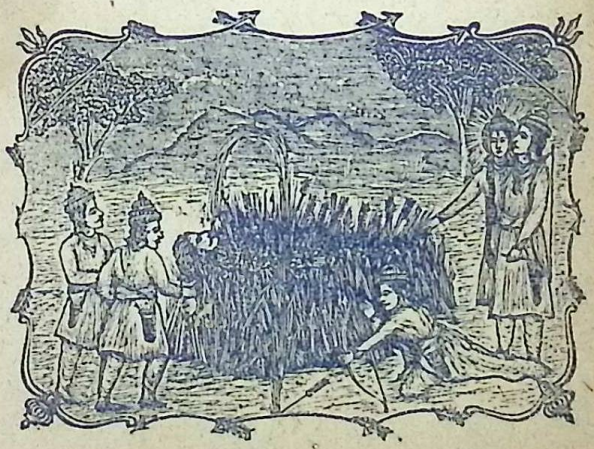
प्रसन्नहासारुणलोचनोल्लस

न्मुखाम्बुजो ध्यानपथश्चतुर्भुजः ॥

Let that Lord stay here, until I leave this body, that God of Gods, with sweet smile, bright eyes, glowing face, a fit object of meditation.

कृष्णे लसत्पीतपटे चतुर्भुजे ।
पुरःस्थितेऽमीलितदृग्व्यधारयन् ॥

And meditated, with eyes, gazing on the Lord with yellow silk and four hands and seated in front of him.



विशुद्धया धारणया हताशुभः

तदीक्षयैवाशु गतायुधश्रमः ।

निवृत्तसर्वेन्द्रियवृत्तिविभ्रमः

तुष्टाव जन्यं विसृजञ्जनार्दनम् ॥

With all his impurities cleansed by deep meditation, and all pain eradicated, at sight of the Lord.

With all his indriyas restrained, freed from delusions, he praised Janardhana, while leaving, this body.

इति मतिरुपकल्पिता वितृष्णा

भगवति सात्वतपुङ्गवे विभूम्नि ।

स्वसुखमुपगते क्वचिद्विहर्तुं

प्रकृतिमुपेयुषि यद्भवप्रवाहः ॥

"My mind has thus been stablized, devoid of all attachment, on that Lord, of great glory and supreme Bliss,

playing with Prakrithi, the source of Samsara and who is the chief of the Yadhus.

Let that love arise in me to the feet of that supreme Lord, who by the gospel of the soul, destroyed the perversity of Arjuna, who by his crooked intelligence, turned away from the slaughter of his kinsmen, on seeing before him, the two (rival) armies arrayed before him in that great battle-field.

तमिममहमजं शरीरभाजां हृदि

हृदि धिष्ठितमात्मकल्पितानाम् ।

प्रतिदृशमिव नैकधार्कमेकं

समधिगतोऽस्मि विधूतभेदमोहः ॥

Freed foom delusion and differentiations, I have realized this Lord to be the unborn one, who is seated in the hearts of the embodied, who are his creations, and manifests himself as diverse, even like the Sun, who appears as several to varying visions.

कृष्ण एवं भवगति मनोवाग्दृष्टिवृत्तिभिः ।

आत्मन्यात्मानमावेश्य सोऽन्तःश्वास उपारमत् ॥

Thus with his mind, tongue, eyes focussed on great Krishna, he went into eternal rest, with suppressed breath.

तुष्टुवुर्मुनयो हृष्टाः कृष्णं तद्ब्रह्मनामभिः ।

ततस्ते कृष्णहृदया स्वाश्रमान्प्रययुः पुनः ॥

The assembled sages, with cheer, praised the secret names of the Lord and with their heart on Krishna, went again to their abodes.

उषित्वा हास्तिनपुरे मासान्कतिपयान्हरिः ।

आरुरोह रथं कैश्चित्परिष्वक्तोऽभिवादितः ॥

Hari, dwelt for some months in Hasthinapura and then got into his chariot, to go to Dwarka, being then worshipped and embraced by some.

अथ दूरागतान्शौरिः कौरवान्विरहातुरान् ।

संनिवर्त्य दृढं स्निग्धान्प्रायात्स्वनगरीं प्रियैः ॥

Then the Lord Souri persuaded (caused) the Kauravas, who had come over a long distance, who were afflicted by his seperation and who were deeply attached to him, to return to their city.

प्रत्युद्ययुः प्रजाः सर्वा भर्तृदर्शनलालसाः ॥

All his subjects desirous of having a look at their Lord, came opposite and said.

यर्ह्यम्बुजाक्षापससार भो भवा-
न्कुरून्मधून्वाथ सुहृद्दिदृक्षया ।
तत्राब्दकोटिप्रतिमः क्षणो भवे
द्रर्वि विनाक्ष्णोरिव नस्तवाच्युत ॥

Achutha, O, Lotus-eyed, when leaving us, to see your relations you go to Kurukshethra or Mathura, then just as the eye become blind without the Sun, so without you one moment becomes crores of years for us, thy people, devoted to you.

नित्यं निरीक्षमाणानां यदपि द्वारकौकसाम् ।
न वितृप्यन्ति हि दृशः श्रियो धामाङ्गमच्युतम् ॥
श्रियो निवासो यस्योरः पानपात्रं मुखं दृशाम् ।
बाहवो लोकपालानां सारङ्गाणां पदाम्बुजम् ॥

Although the citizens of Dwaraka, always worship Achutha, whose body is the residence of Lakshmi, yet their eyes were insatiate. The bosom of the Lord is the residence of Hari. His face is the cup from which to drink Amritha of (Beauty). His hands are the residence of the guardian deities, while his lotus feet, is the resort of seers of the self.

अपीपलद्धर्मराजः पितृवद्रञ्जयन्प्रजाः ।

निःस्पृहः सर्वकामेभ्यः कृष्णपादाब्जसेवया ॥

Dharma Raja protected his subjects like their father, pleasing them, forsaking all attachment to objects of desire on account of his love, towards the feet of the Lord.

मातुर्गर्भगतो वीरः स तदा भृगुनन्दन ।

ददर्श पुरुषं कंचिद्दह्यमानोऽस्त्रतेजसा ॥

अङ्गुष्ठमात्रममलं स्फुरत्पुरटमौलिनम् ।

अपीच्यदर्शनं श्यामं तडिद्वाससमच्युतम् ॥

श्रीमद्दीर्घचतुर्बाहुं तप्तकाञ्चनकुण्डलम् ।

क्षतजाक्षं गदापाणिमात्मनः सर्वतोदिशम् ।

परिभ्रमन्तमुल्काभां भ्रामयन्तं गदां मुहुः ॥

While he was in his mother's womb Parikshith saw a Purusha of the size of the thumb, immaculate, with glittering gold crown, fair dark blue colour, with robes like lightning, with four fair hands, with jewels like smolten gold, with crimson eyes, with mace and whirling his mace, like blazing stick (fire brand) on all sides of him.

अस्त्रतेजः स्वगदया नीहारमिव गोपतिः ।

विधमन्तं सन्निकर्षे पर्यैक्षत क इत्यसौ ॥

Parikshith, saw that person who destroyed by his mace, the effulgence of that missile, even as the morning

sun disperses dew, and inquired within himself 'who is this?'

विधूय तदमेयात्मा भगवान्धर्मगुब्विभुः ।
मिषतो दशमासस्य तत्रैवान्तर्दधे हरिः ॥

Hari, with immeasurable greatness and prowess and protector of Dharma and pervading everywhere, destroyed the effulgence of that missile, after the lapse of ten months, while that child was looking on.

ततः सर्वगुणोदर्के सानुकूलग्रहो दये ।
जज्ञे वंशधरः पाण्डोर्भूयः पाण्डुरिवौजसा ॥

Then, at an auspicious moment, when all the planets were favourable, in their ascension, the supporter of that race was born, with valour equal to King Pandu.

तस्य प्रीतमना राजा विप्रैर्धौम्यकृपादिभिः ।
जातकं कारयामास वाचयित्वाच मङ्गलम् ॥

With loving mind, the King with Dhoumier and Kripa chariar and other Brahmins, celebrated the ceremony known as Jathakarma (casting of horoscope) and caused blessings to be showered upon the infant Parikshith.

हुताश इव दुर्धर्षः समुद्र इव दुस्तरः ॥

मृगेन्द्र इव विक्रान्तो निषेव्यो हिमवानिव ॥

They said he is inaccessible like fire, nnfordable like the sea, valiant like the lion, and resortable like the Himalayas. Forbearing like the earth, forgiving like parents.

पितामहसमः साम्ये प्रसादे गिरिशोपमः ।

आश्रयः सर्वभूतानां यथा देवो रमाश्रयः ॥

Like Brahma in impartiality and like Siva in conferring boons, and the refuge of all beings, like the Lord of Lakshmi.

सर्वसद्गुणमाहात्म्य एष कृष्णमनुव्रतः ।

रन्तिदेव इवोदारो ययातिरिव धार्मिकः ॥

धृत्या बलिसमः कृष्णे प्रह्लाद इव सद्ग्रहः ।

And attached to Krishna with the excellence of all virtues, like Ranthi Deva in generosity, like Yayathi in charity, like Bali in firmness, and like Prahlada, in love of Krishna.

निग्रहीता कलेरेष भुवो धर्मस्य कारणात् ॥

तक्षकादात्मनो मृत्युं द्विजपुत्रोपसर्जितात् ।

प्रपत्स्यत उपश्रुत्य मुक्त सङ्गः पदं हरेः ॥

For the sake of Dharma on earth, he will subjugate Kali and knowing of, his death at the hands Taxaga, to be caused by the son of the Brahmin, devoid of all attachments, he will reach the feet of Hari.

जिज्ञासितात्मयाथात्म्यो मुनेर्व्यासिसुतादसौ ।

हित्वेदं नृप गङ्गायां यास्यत्यद्धाऽकुतोभयम् ॥

This wise man will learn of the sage, the son of Vyasa, the philosophy of Athma, and leaving this body on the bank of the Ganges, will reach the abode of fearlessness.

स्वराट् पौत्रं विनयिनमात्मनः सुसमं गुणैः ।
तोयनीव्याः पतिं भूमेरभ्यषिञ्चद्गजाह्वये ॥

Then Udishtra, crowned at Hasthinapura, Parikshith, his grandson fo equal virtues and due humility, as sovereign of the earth, girdled by the sea.

प्राजापत्यां निरूप्येष्टिमग्नीनपिवदीश्वरः ॥
विसृज्य तत्र तत्सर्वं दुकूलवलयादिकम् ॥

And performed that rite, known as Prajapathyam, (a sacrifice right in honour of Prajapathi i. e. Brahma) and absorbed within himself, the three fires. He threw into fire, his silk gar-

ments, bracelets, and let off delusion, selfishness and all bondage of the soul.

वाचं जुहाव मनसि तत्प्राण इतरे च तम् ।
मृत्यावपानं सोत्सर्गं तं पञ्चत्वे ह्यजोहवीत् ॥

त्रित्वे हुत्वाथ पञ्चत्वं तच्चैकत्वेऽजुहोन्मुनिः ।
सर्वमात्मन्यजुहवीद्ब्रह्मण्यात्मानमव्यये ॥

He merged the power of speech in the mind, mind in Prana, Prana in Apana, Apana in its presiding deity of death, that death in the body composed of five Bhuthas, these in three Gunas, these in Avidya, and that Avidya in Jeevan, and Jeevan in the eternal Brahmam.

उदीचीं प्रविवेशाशां गतपूर्वां महात्मभिः ॥
सर्वे तमनु निर्जग्मुर्भ्रातरः कृतनिश्चयाः ॥
हृदि ब्रह्म परं ध्यायन्नावर्तेत यतोगतः ॥

Then, he put on the bark of trees, for clothing, disdaining food and with a vow of silence, like an idiot and a devil, shewing himself to the world, and with deshevelled hair and indifferent to everything, like a deaf man, entered the northern regions (Himalayas) resorted to, by Mahathmas of old, contemplating on the supreme being such great once, never return to the ways of the world. His brothers with the same resolve, followed him.

तद्ध्यानोद्रिक्तया भक्त्या विशुद्धधिषणाः परे ।
तस्मिन्नारायणपद एकान्तमतयोगतिम् ॥

They fixed their minds on the feet of Narayana, and with minds purified and with bakthi, intensified by such contemplation.

अवापुर्दुरवापां ते असद्भिर्विषयात्मभिः ।
विधूतकल्मषाः स्थानं विरजेनात्मनेव हि ॥

Attained that unique state, unreachable by bad and sensuous people, and attainable only by the sinless and pure.

विदुरोऽपि परित्यज्य प्रभासे देहमात्मवान् ।
कृष्णावेशेन तच्चित्तः पितृभिः स्वक्षयं ययौ ॥

Vidura also, with his mind, ever placed in the Lord, left his body, on the banks of the Prabasa, and reached his place with Pitris.

द्रौपदी च तदाज्ञाय पतीनामनपेक्षताम् ।
वासुदेवे भगवति ह्येकान्तमतिराप तम् ॥

Droupadi also thought, that her Lords were indifferent to her, contemplated on Lord Vasudeva, with concentrated mind and reached that Lord.

तस्यैव वतमानस्य पूर्वेषां वृत्तिमन्वहम् ।
नातिदूरे किलाश्चर्यं यदासीत्तन्निबोध मे ॥

धर्मः पदैकेन चरन्विच्छायामुपलभ्य गाम् ।
पृच्छति स्माश्रुवदनां विवत्सामिव मातरम् ॥

When the king was following the footsteps of his forefathers, I shall tell you of a wonder that happened, not far from him.

Dharma, roving with one foot, asks of Bhoodevi who was like a brave mother, with tears and a faded face.

यद्वाम्ब ते भूरिभरावतार
कृतावतारस्य हरेर्धरित्रि ।
अन्तर्हितस्य स्मरती विसृष्टा
कर्माणि निर्वाणविलम्बितानि ॥

Oh! mother, are you sad, of the bereavement of the Lord, who incarnated, to take away your excess burden, and who has now disappeared

and are you ruminating over the stories of that Lord, which stories even transcend final beatitude. (Nirvana)

आत्मानं चानुशोचामि भवन्तं चामरोत्तमम् ।
देवान्पितॄनृषीन्साधून्सर्वान्वर्णांस्तथाश्रमान् ॥

Boo devi said, I grieve for you and me, the Devas, Rishis, Pitres and holy and orthodex men.

का वा सहेत विरहं पुरुषोत्तमस्य ॥

And who can endure, the separation of that supreme Lord?

तत्र गोमिथुनं राजा हन्यमानमनाथवत् ।
दण्डहस्तं च वृषलं ददृशे नृपलाञ्छनम् ॥

King Parikshith saw a bull being thrashed, as if it had no saviour; and a cow and felon in royal robe with a lathi in hand.

मेघगम्भीरया वाचा समारोपितकार्मुकः ॥

And with words of resounding thunder, twanging his bows asked.

आख्याहि वृष भद्रं वः साधूनामकृतागसाम् ।

आत्मवैरूप्यकर्तारं पार्थानां कीर्तिदूषणम् ॥

Oh! bull, blessed be you, and Sadhus. Who wasit that cut your feet and disfigured you? who was it that spoilt the fame of us, who are, of the sons fo Kunthi.

पुरुषं तं विजानीमो वाक्यभेदविमोहिताः ॥

Oh! chief, of men. We know not the assailant, deluded by the verying words, of different thinkers.

एवं धर्मे प्रवदति स सम्राड् द्विजसत्तम ।

समाहितेन मनसा विखेदः पर्यचष्ट तम् ॥

When Dharmas was saying so, the soverign King, free from grief and with equanimity, said as follows:-

तपः शौचं दया सत्यमिति पादाः प्रकीर्तिताः ।
अधर्मांशैस्त्रयो भग्नाः स्मयसङ्गमदैस्तव ॥

इदानीं धर्म पादस्ते सत्यं निर्वर्तयेद्यतः ।
तं जिघृक्षत्यधर्मोऽयमनृतेनैधितः कलिः ॥

(In the Kritha Yuga) Tapas, Purity, Pity and truth were said to be your four feet. By Adharma, three of your feet have been broken by pride, bad company, and conceit and in this age there is only one foot i.e. truth, which is the cause of your existence and that too, with difficulty. This man, who is flourishing by untruth desires to maim that foot also.

इति धर्मं महीं चैव सान्त्वयित्वा महारथः ।
निशातमाददे खड्गं कलयेऽधर्महेतवे ॥

And the heroic King drew his sharp knife, to kill Kali, the root of adharma, having pacified Dharma and Bhu Devi.

न वर्तितव्यं तदधर्मबन्धो
धर्मेण सत्येन च वर्तितव्ये ।
ब्रह्मावर्ते यत्र यजन्ति यज्ञै-
र्यज्ञेश्वरं यज्ञवितानविज्ञाः ॥

Oh! friend, of the unrighteous, I exile you from this Brahma Vartha (India) the land of Satya and Dharma, where the seers, who know the supreme, worship the Lord, and adore him, by several acts of propitiation (sacrifice.)

परीक्षितैवमादिष्टः स कलिर्जातवेपथुः ।
तमुद्यतासिमाहेदं दण्डपाणिमिवोद्यतम् ॥

Thus ordered by king Pariksheth, Kali trembled and told the king who raised his sword like God Yama, ready, for smiting with his weapon.

यत्र क्वचन वत्स्यामि सार्वभौम तवाज्ञया ॥

Kali syas ordain unto me, a place of abode, for me to live in, as ordered by you.

अभ्यर्थितस्तदा तस्मै स्थानानि कलये ददौ ।

द्यूतं पानं स्त्रियः सूना यत्राधर्मश्चतुर्विधः ॥

पुनश्च याचमानाय जातरूपमदात्प्रभुः ।

ततोऽनृतं मदं कामं रजो वैरं च पञ्चमम् ॥

Thus prayed for, the king alloted him places of gambling, drink and prostitution and butchery-monumental places for adharma (unrighteousness) and again being appealed to, the king again, gave gold as a place of residence, whence arise, untruth, stubborness lust, suffering and lastly hatred.

एकदा धनुरुद्यम्य विचरन्मृगयां वने ।

मृगाननुगतः श्रान्तः क्षुधितस्तृषितो भृशम् ॥

जलाशयमचक्षाणः प्रविवेश तमाश्रमम् ।

ददर्श मुनिमासीनं शान्तं मीलितलोचनम् ॥

Once upon a time, the King, with bow in hand, wandered in the

forest, in quest of game, got tired and became hungry, thirsty and not finding any source of water supply, entered the hermitage of Angiras.

And saw a serene sage, seated with closed eyes.

स्थानत्रयात्परं प्राप्तं ब्रह्मभूतमविक्रियम् ॥

Beyond the three stages of consciousness and merged in the changeless, absolute.

विशुष्यत्तालुरुदकं तथाभूतमयाचत ॥

With dried lips, begged of this seer, for water.

अलब्धतृणभूम्यादिरसंप्राप्तार्धसूनृतः ।
अवज्ञातमिवात्मानं मन्यमानश्चुकोप ह ॥

अभूतपूर्वः सहसा क्षुत्तृड्भ्यामर्दिततमनः ।
ब्राह्मणं प्रत्यभूद्ब्रह्मन्मत्सरो मन्युरेव च ॥

स तु ब्रह्मऋषेरंसे गतासुमुरगं रुषा ।
विनिर्गच्छन्धनुष्कोट्या निधाय पुरमागमत् ॥

The king was not offered even a seat on grass, or floor, or a welcome by drink, or even words, and thinking, that he was disregarded, became angry, as never before he was, pressed by hunger and thirst, towards the Brahmin. When he left out, he took a dead snake by the end of his bow and put it in a rage, on the neck of the divine sage and came to his city.

तस्य पुत्रोऽतितेजस्वी विहरन्बालकोऽर्भकैः ।

राज्ञार्घं प्रापितं तातं श्रुत्वा तत्रेदमब्रवीत् ॥

The highly radiant son of that sage, playing with his mates, heard of the wrong of the king towards his father, said as fallows.

कृष्णे गते भगवति शास्तर्युत्पथगामिनाम् ।

तद्भिन्नसेतूनद्याहं शास्मि पश्यत मे बलम् ॥

इत्युक्त्वा रोषताम्राक्षो वयस्यानृषिबालकान् ।
कौशिक्याप उपस्पृश्य वाग्वज्रं विससर्ज ह ॥

इति लङ्घितमर्यादं तक्षकः सप्तमेऽहनि ।
दङ्क्ष्यति स्म कुलाङ्गारं चोदितो मे ततद्रुहम् ॥

Behold my strength' when t
Lord Krishna left this world, to tra
gressors of the laws and breakers
his commandments, I shall teach
lesson.

Thus vowing to his friends
with angry red eyes he sipped (A
mana) a little of the waters of Kau
river and uttered a fearful curse, lik
the darting of (Indra's) thunderbolt.

"Daxaga under my command
shall bite the transgressor of all respect. He is the traitor to my father, and the incendiary to his race, by his deed of putting the dead serpent. On my father's neck."

स वा आङ्गिरसो ब्रह्मन् श्रुत्वा सुतविलापनम् ।
उन्मील्य शनकैर्नेत्रे दृष्ट्वा स्कांसे मृतोरगम् ॥
विसृज्य पुत्रं पप्रच्छ वत्सकस्माद्धि रोदिषि ।
केन वा ते प्रतिकृतमित्युक्तः स न्यवेदयत् ॥

Oh Saunaka! the sage of Angirasa, hearing, the wailings of his son, opened his eyes slowly, saw the dead snake on his neck and pushed it aside and asked, oh darling! why do you weep? by whom was offence given to u? and the son told him everything.

निशम्य शप्तमतदर्हं नरेन्द्रं

स ब्राह्मणो नात्मजमभ्यनन्दत् ।

अहो बतांहो महदज्ञ ते कृत

मल्पीयसि द्रोह उरुर्दमो धृतः ॥

Hearing the son's curse to that undeserved king, the father did not rejoice over the son's conduct. 'What wonder' you have done a great wrong. What a severe punishment, to a minor offence.

अपापेषु स्वभृत्येषु बालेनापक्वबुद्धिना ।

पापं कृतं तद्भगवान्सर्वात्मा क्षन्तुमर्हति ॥

Let, Lord Vishnu forgive the sins of his immature understanding, towards that unoffending servant (devotee) of ours.

महीपतिस्त्वथ तत्कर्म गर्ह्यं

धिचिन्तयन्नात्मकृतं सुदुर्मनाः ।

अहो मया नीचमनार्यवत्कृतं

निरागसि ब्रह्मणि गूढतेजसि ॥

And the king thought of his censurable act and was distressed over it. Towards that faultless Brahmin, with latent splendour, I behaved in a vile manner, unworthy of great men.

अद्यैव राज्यं बलमृद्धकोशं

प्रकोपितब्रह्मकुलानलो मे ।

दहत्वभद्रस्य पुनर्न मेमू-

त्पापीयसी धीर्द्विजदेवगोभ्यः ॥

Let the Sage's wrath, even now, burn my Kingdom and armies and treasures, replete with wealth, so that, no such evil idea, will recur in me, towards Brahmins or Devas or Cows.

स चिन्तयन्नित्थमथादृणोद्यथा

मुनेः सुतोक्तो निर्कृतिस्तक्षकाख्यः ।

स साधु मेने नचिरेण तक्षका-

नलं प्रसक्तस्य विरक्तिकारणम् ॥

While thus meditating, the King learned that his death was ordained in the form of Taxaga, as uttered by the sage's son and he thought that it as befitting that whe should soon be burnt, dy the poisoned fire of Taxaga which was the cause of aversion (Vairagya) to his worldly attachments.

अथो विहायेममुं च लोकं

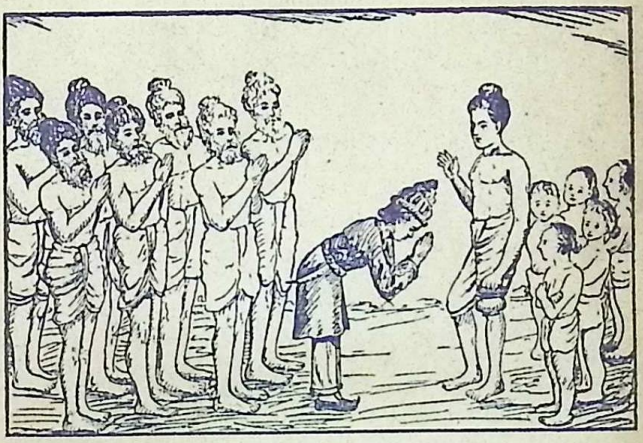
विमर्शितो हेयतया पुरस्तात् ।

कृष्णाङ्घ्रिसेवामधिमन्यमान

उपाविशत्प्रायममर्त्यनद्याम् ॥

Then, having already considered that this and other world as discardable, he abdicated the pleasures of this and the other world, and thinking, that worship at the feet of Lord Krishna

is noblest aim of life, he entered on the banks of the Immortal Ganges and resolved to fast unto death.



मैत्रेय और्वः कवषः कुम्भयोनिः ।
द्वैपायनो भगवान्नारदश्च ॥
अन्ये च देवर्षिब्रह्मर्षिवर्या
राजर्षिवर्या अरुणादयश्च ।
नानार्षेयप्रवरान्समेतानभ्यर्च्य
राजा शिरसा ववन्दे ॥

Sage Dwaipana and Narada and other Divine and Brahmin sages and

Aruna and other eminent sages assembled there and the Kink adored them and bowed with his head. (Touching the ground.)

अहो वयं धन्यतमा नृपाणां ।

महत्तमानुग्रहणीयशीलाः ॥

What wonder? we are most blessed among kings, we, whose conduct render us fit, for the blessings of the eminent.

तं तमोपयातं प्रतियन्तु विप्रा

गङ्गा च देवी धृतचित्तमीशे ।

द्विजोपसृष्टः कुहकस्तक्षको वा

दशत्वलं गायत विष्णुगाथाः ॥

पुनश्च भूयाद्भगवत्यनन्ते

रतिः प्रसङ्गश्च तदाश्रयेषु ।

महत्सु यां यामुपयामि सृष्टिं

मैत्र्यस्तु सर्वत्र नमो द्विजेभ्यः ॥

इति स्म राज्ञाध्यवसाययुक्तः
प्राचीनमूलेषु कुशेषु धीरः ।
उदङ्मुखो दक्षिण कूल आस्ते
समुद्रपत्न्याः स्वसुतन्यस्तभारः ॥

Know ye all Brahmins, that I, with my mind on the Lord and with a resolute aversion, have taken refuge in you. Let Ganga Devi also know this, let the deceitful Takshaka sent by the Brahmin, bite me well. Let all of you sing the glories of Lord Vishnu.

Whatever births I may attain, let unrivalled love arise in me towards Lord Anantha and also towards the great who are attached to the Lord. I bow to you again.

Thus resolving, and making his son the king, the firm king on the sou-

sou-
thern banks of the Ganges, sat facing north, on the eastern end of the Kusa grass.

महर्षयो वै समुपागता ये
प्रशस्य साध्वित्यनुमोदमानाः ।
ऊचुः प्रजानुग्रहशीलसारा
यदुत्तमश्लोकगुणाभिरूपम् ॥

And the assembled great sages, who were, by nature, of a gracious disposition, praised the king and uttered fair words, glittering with the glories of the Lord.

सर्वे वयं तावदिहास्महेऽद्य
कलेवरं यावदसौ विहाय ।
लोकं परं विरजस्कं विशोकं
यास्यत्ययं भागवतप्रधानः ॥

Let us all stay here until the king leaving his human body, departs

to that world which is devoid of grief or rajas; and he is the foremost among devotees.

आभाषतैनानभिनन्द्य युक्तं ।

शुश्रूषमाणश्चरितानि विष्णोः ॥

And the King, desirous of hearing the stories of Vishnu, acclaimed the words of the Rishis and said as follows:-

ततश्च वः पृच्छ्यमिमं विपृच्छे

विश्रम्य विप्रा इतिकृत्यतायां ।

सर्वात्मना म्रियमाणैश्च कृत्यं

शुद्धं च तत्रामृशताभियुक्ताः ॥

Oh Brahmins, with faith I ask you, deserving persons, as to what I should do. Oh great men, investigate into as to, what by all means, at all times, particularly during death time, should be done.

तत्राभवद्भगवान्व्यासपुत्रो

यदृच्छया गामटमानोऽनपेक्षः ।

अलक्ष्यलिङ्गो निजलाभतुष्टो

वृतस्त्रिबालैरवधूतवेषः ॥

Then, came the blessed son of that Vyasa, by chance, wandering on this earth, without a desire and without any indications of Varna or Ashrma, (caste or creed) rejoicing in his ownself unclad, and surrounded by children.

श्यामं सदापीच्यवयोऽङ्गलक्ष्म्या

स्त्रीणां मनोज्ञं रुचिरस्मितेन ।

प्रत्युत्थितास्ते मुनयः स्वासनेभ्य

स्तल्लक्षणज्ञा अपि गूढवर्चसम् ॥

Of a dark blue compexion, and by the fair youthful radiance of his body, and bewitching smile, pleasing to women. And the sages knew his

marks, though his splendour was latent, and got up from their seats and welcomed him.

स विष्णुरातोऽतिथय आगताय

तस्मै सपर्यां शिरसाजहार ।

ततो निवृत्ता ह्यबुधाः स्त्रियोऽर्भका

महासने सोपविवेश पूजितः ॥

Parikshit offered his adoration, by his head to that guest, who had come, there.

प्रणम्य मूर्ध्नावहितः कृताञ्जलि

र्नत्वा गिरा सूनृतयान्वपृच्छत ॥

And again, bowing to him by his head, with folded hands and attentive mind, questioned him, by soft and truthful words.

2-SKANDA.

वरीयानेष ते प्रश्नः कृतो लोकहितं नृप ।

आत्मवित्संमतः पुंसां श्रोतव्यादिषु यः परः ॥

O King, your question is an eminent one, for the welfare of the world, acceptable to the knowers of Atma.

निद्रया ह्रियते नक्तं व्यवायेन च वा वयः ।

दिवा चार्थेहया राजन्कुटुम्बभरणेन वा ॥

देहापत्यकलत्रादिष्वात्मसैन्येष्वसत्स्वपि ।

तेषां प्रमत्तो निधनं पश्यन्नपि न पश्यति ॥

तस्माद्भारत सर्वात्मा भगवान्हरिरीश्वरः ।

श्रोतव्यः कीर्तितव्यश्च स्मर्तव्यश्चेच्छताऽभयम् ॥

O king, the precious life of a human being is wasted by night, over sleep and pleasures, while in the day, it is

wasted, in amassing money and maintenance of the family. Though one's body, sons, and wife are unreal, (asath) he is attached to them and is unmoved though, he sees them perish. Therefore, O Bharatha, by all means, the Lord Hari is fit to be heard, talked of, and meditated upon, by seekers of Moksha. (emancipation.)

परिनिष्ठितोऽपि नैर्गुण्ये उत्तमश्लोकलीलया ।

गृहीतचेता राजर्षे आख्यानं यदधीतवान् ॥

O King, although, I am a worshipper of (Nirguna Brahmam) divinity without attributes yet fascinated by the, actions (leelas) of the Lord, I studied this puranam "Bhagavatham".

एतन्निर्विद्यमानानामिच्छतामकुतोभयम् ।

योगिनां नृप निर्णीतं हरेर्नामानुकीर्तनम् ॥

O King it has been demonstrated, that the utterances of the Lord's name averts all evils, to t h e desirer of Moksham and fearlessness.

खट्वाङ्गो नाम राजर्षिर्ज्ञात्वेयत्तामिहायुषः ।
मुहूर्तात्सर्वमुत्सृज्य गतवानभयं हरिम् ॥

The famous kingly sage, Katvanga, in two muhurthams (three hours) knowing his age limit, renounced everthing and reached Hari, the abode of fearlessness.

तवाप्येतर्हि कौरव्य सप्ताहं जीवितावधिः ।
उपकल्पय तत्सर्वं तावद्यत्सांपरायिकम् ॥

O King of the Kuru race, the duration of your life is seven days, within which time, perform acts, which are necessary, for the other world.

नियच्छेद्विषयेभ्योऽक्षान्मनसा बुद्धिसारथिः ।

मनः कर्मभिराक्षिप्तं शुभार्थे धारयेद्धिया ॥

By pure mind, practise the utterance of the Divine word, compounded of three letters (a u m - o m), control that mind and breath, constantly remembering, that seed of Brahmam (the absolute.)

यतः संधार्यमाणायां योगिनो भक्तिलक्षणः ।

आशु संपद्यते योग आश्रयं भद्रमीक्षतः ॥

Which, when constantly practised, brings rapidly devotion, to the Yogi, who has a vision of bliss.

आण्डकोशे शरीरेऽस्मिन्सप्तावरणसंयुते ।

वैराजः पुरुषो योऽसौ भगवान् धारणाश्रयः ॥

In this oval form, of the universe, with its seven sheaths, virat is the form fit, for meditation.

सत्यां क्षितौ किं कशिपोः प्रयासै

र्बाहौ स्वसिद्धे ह्युपबर्हणैः किम् ।

सत्यञ्जलौ किं पुरुधान्नपात्र्या

दिग्वल्कलादौ सति किं दुकूलैः ॥

When there is the floor, why should he seek a bed to lie down? When there is naturally a hand, why a pillow to rest his head? When there is the Palm, (like a cup.) what use of vessels for drinking? When there are directions and tree barks, why silk for clothing?

रुद्धा गुहाः किमजितोऽवति नोपसन्नान् ।

कस्माद्भजन्ति कवयो धनदुर्मदान्धान् ॥

Are caves shut up? and does not the Lord protect his refugees, why, should the wise seek, after the wealthy blinded, with their riches.?

केचित्स्वदेहान्तर्हृदयावकाशे
प्रादेशमात्रं पुरुषं वसन्तम् ।
चतुर्भुजं कञ्जरथाङ्गशङ्ख
गदाधरं धारणया स्मरन्ति ॥

प्रसन्नवक्त्रं नलिनायतेक्षणं
कदम्बकिञ्जल्कपिशङ्गवाससम् ।
लसन्महारत्नहिरण्मयाङ्गदं
स्फुरन्महारत्नकिरीटकुण्डलम् ॥

उन्निद्रहृत्पङ्कजकर्णिकालये
योगेश्वरास्थापितपादपल्लवम् ।
श्रीलक्ष्मणं कौस्तुभरत्नकंधरम्
अम्लानलक्ष्म्या वनमालयाञ्चितम् ॥

विभूषितं मेखलयाङ्गुलीयकै
र्महाधनैर्नूपुरकङ्कणादिभिः ।
स्निग्धामलाकुञ्चितनीलकुन्तलै
र्विराजमानाननहासपेशलम् ॥

अदीनलीलाहसितेक्षणोल्लस

भ्रूभङ्गसंसूचितभूर्धनुग्रहम् ।

ईक्षेत चिन्तामयमेनमीश्वरं

यावन्मनो धारणयावतिष्ठते ॥

A few meditate on the person' in the ether of the heart, of the length of a Span, with four hands, wielding a conch, lotus, disc, and Mace; with smiling face and lotus like eyes, wearing a saffron cloth; with shining shoulder golden bracelets, set with rubies; with crowns studded with glittering precious stones; with soft tenderlike feet, well imbedded by yogis, in that well blossomed lotus of a temple (the heart;) with the diamond Kaustuba, on his neck; with Sree Lakshmi, as his distinguishing feature; with an unfading and bright Vanamalai garland, adorned, with waist strings and invaluable rings and

bracelets; with fair and curly hairs, on the sweet smiling face; with knitting brows, reflecting a playful smile and look; and indicating grace; and with a form capable of answering the devotee's meditation.

एकैकशोऽङ्गानि धियानुभावये
त्पादादि यावद्धसितं गदाभृतः ।
जितं जितं स्थानमपोह्य धारये
त्परं परं शुध्यति धीर्यथा यथा ॥

Meditate one by one of the limbs, from the feet up to the smile, on the Lord's face and after the wellgained impression of one limb, pass on to the other, until stabilisation in had.

यावन्न जायेत परावरेऽस्मि
न्विश्वेश्वरे द्रष्टरि भक्तियोगः ।
तावत्स्थवीयः पुरुषस्य रूपं
क्रियावसाने प्रयतः स्मरेत ॥

So long as the mind does not attain the Yoga of devotion, towards the Supreme Lord, who is higher than the creator (Brahma) and the seer of all, so long must a man perform actions and then control his mind at the end of the day and meditate on the gross body of the Purusha (as composed of the fourteen worlds.)

स्थिरं सुखं चासनमाश्रितो यति
यदा जिहासुरिममङ्ग लोकम् ।
काले च देशे च मनो नसज्जये
त्प्राणं नियच्छेन्मजसाजितासुः ॥

If the man engaged in contemplation, wants to leave off the body, then, without caring for an auspicious time or place, he must have a proper seat (asana,) control his breath, and master his senses.

मनः स्वबुद्ध्यामलया नियम्य
क्षेत्रज्ञ एतां निनयेत्तमात्मनि ।
आत्मानमात्मन्यवरुध्य धीरो
लब्धोपशान्तिर्विरमेत कृत्यात् ॥

The resolute man, must subjugate his mind by his pure bnddhi, and merge that buddhi (understanding) in the Kshetragnan (knower of the self.)

न यत्र कालोऽनिमिषां परः प्रभुः
कुतो नु देवा जगतां य ईशिरे ।
न यत्र सत्त्वं न रजस्तमश्च
न वै विकारो न महान्प्रधानम् ॥

In that immaculate form of atma, (kala) death, is powerless and then, need we say, of the Devas, who are rulers of various spheres (world.) In that atma, there is no Sathvam, nor Rajas nor Tamas (energies of purity, or

action or inertia.) Nor Mahath (understanding,) nor change, nor Mula Prakrithi (the primevel basis for activity.)

परं पदं वैष्णवमामनन्ति

तद्यन्नेति नेतीत्यतदुत्सिसृक्षवः ।

विसृज्य दौरात्म्यमनन्यसौहृदा

हृदोपगुह्यार्हपदं पदे पदे ॥

Those, who are desirous of thinking in terms of negative, (i. e not this, not this) everything, but the a t m a Swarupam, should abandon notions of identifying the body, with the soul, and embrace the feet of the Lord, every moment in the heart, and discard affection for everthing else. They regard the feet of the Lord, as the highest goal.

इत्थं मुनिस्तूपरमेद्व्यवस्थितो

विज्ञानदृग्वीर्यसुरन्धिताशयः ।

Thus, the perfected sage should attain supreme peace, by force of his wisdom, and have his tendencies and habits (vasanas) extinguished.

स्वपार्ष्णिनापीड्य गुदं ततोऽनिलं
स्थानेषु षट्सून्नमयेज्जितक्लमः ॥
नाभ्यां स्थितं हृद्यधिरोप्य
तस्मादुदानगत्यौरसि तं नयेन्मुनिः ।
ततोऽनुसंधाय धिया मनस्वी
स्वतालुमूलं शनकैर्नयेत ॥

Then to leave off the body, one should by his heels, restrain the region known, as Mulatharam (anus) and then, without difficulty, bring up the prana to the six centres, beginning with the navel.

Then he must bring that breath upward, from the region of the navel to the heart, along the upward line. Then,

with firm mind, he must bring it, from the chest to the chin.

तस्माद्भ्रुवोरन्तरमुन्नयेत

निरुद्धसप्तास्वयनोऽनपेक्षः ।

स्थित्वा मुहूर्तार्धमकुण्ठदृष्टिर्निर्भिद्य

मूर्धन्विसृजेत्परं गतः ॥

From there, he must lead it upwards, to the centre of the eye brows, Then if he has no desire (for the body). he should take the breath to the seven holes, (the two ears, nose, eyes and mouth) and confine it, in these for half a muhurtham (fortyfive minutes). Then with unobstructed vision, (of wisdom) must leave the body, piercing the head, and attain the absolute;.

योगेश्वराणां गतिमाहुरन्त

र्बहिस्त्रिलोक्याः पवनान्तरात्मनाम् ।

न कर्मभिस्तां गतिमाप्नुवन्ति

विद्यातपोयोगसमाधिभाजाम् ॥

They (the wise) say, that those who have been able to retain their breath within the body and those who have acquired proficiency in wisdom, penance, yoga, samadhi, have 'got the power of going at will, in and out of all the worlds. Such a capacity will be impossible of attainment by performers of Karma.

वैश्वानरं याति विहायसा गतः
सुषुम्नया ब्रह्मपथेन शोचिषा ।
विधूतकल्कोऽथ हरेरुदस्ता
त्प्रयाति चक्रं नृप शैंशुमारम् ॥

Then, coursing along the route of the Akasa, he reaches the world, presided over by the deity of Vaiswanara (Agni), passing through, the luminous Sushmna route, leading to Brahmam, and then, with all his sins destroyed, and unattached, he reaches the place known as "Simsumara."

अथो अनन्तस्य मुखानलेन
दंदह्यमानं स निरीक्ष्य विश्वम् ।
निर्याति सिद्धेश्वरजुष्टधिष्ण्यं
यद्द्वैपरार्ध्यं तदु पारमेष्ठ्यम् ॥

Then, he sees the worlds burnt by the fire, emanating from the face of Anantha, and reaches the abode of the four faced creator, attained by Siddhars and lasting, for the life time of a Brahma (Kalpa.)

न यत्र शोको न जरा न मृत्यु
र्नार्तिर्न चोद्वेग ऋते कुतश्चित् ।
यच्चित्ततोदः कृपयानिदंविदां
दुरन्तदुःखप्रभवानुदर्शनात् ॥

In that region, there is no grief no old age, no death, on sorrow, no fear except sorrow, engendered by pity, at sight of the endlees misery of Samsara,

of those ignorant of these (subtle) spheres.

तस्मात्सर्वात्मना राजन्हरिः सर्वत्र सर्वदा ।
श्रोतव्यः कीर्तितव्यश्च स्मर्तव्यो भगवान्नृणाम् ॥

Therefore, oh king, by all means and at all times, one must listen to the stories of the Lord, utter his blissfull accounts and ever meditate on his form.

ज्ञानं यदा प्रतिनिवृत्तगुणोर्मिचक्र
मात्मप्रसाद उत यत्र गुणेष्वसङ्गः ।
कैवल्यसंमतपथस्त्वथ भक्तियोगः
को निर्वृतो हरिकथासु रतिं न कुर्यात् ॥

From which, are engendered, the supreme wisdom which stills, the sucessive wave of passions, and the peace of the soul, detachment to the objects of senses, and the Yoga of devotion which is the Royal road for final emancipation

(Kaivalyam). Which seeker of (Moksha) beatitude, will not direct all his love, to such glorious stories of the Lord.

आयुर्हरति वै पुंसामुद्यन्नस्तं च यन्नसौ ।
तस्यर्ते यत्क्षणो नीत उत्तमश्लोकवार्तया ॥

The sun, by his rising and setting, gradually robs the duration of life, of all men except that of him, who at least for a minute engages himself in talking about (the glories of) the Lord.

श्वविड्वराहोष्ट्रखरैः संस्तुतः पुरुषः पशुः ।
न यत्कर्णपथोपेतो जातु नाम गदाग्रजः ॥
बिले बतोरुक्रमविक्रमान्ये न
शृण्वतः कर्णपुटे नरस्य ।
जिह्वाऽसती दार्दुरिकेव सूत
न चोपगायत्युरुगायगाथाः ॥
भारः परं पट्टकिरीटजुष्टम
प्युत्तमाङ्गं न नमेन्मुकुन्दम् ।

शावौ करौ नो कुरुतः सपर्यां
हरेर्लसत्काञ्चनकङ्कणौ वा ॥
बर्हायिते ते नयने नराणाम् ।
लिङ्गानि विष्णोर्न निरीक्षतो ये
पादौ नृणां तौ द्रुमजन्मभाजौ
क्षेत्राणि नानुव्रजतो हरेर्यौ ॥
जीवञ्शवो भागवताङ्घ्रिरेणुम्
न जातु मर्त्योऽभिलभेतयस्तु ।
श्रीविष्णुपद्या मनुजस्तुलस्याः
श्वसन् शवो यस्तु न वेद गन्धम् ॥

That man is a beast, through whose ear, the name of the Lord, never enteres and he is equivalent to a pig, dog, camel and ass. The ears of a man, who has not heard of the glories of the all powerful Lord, are simply holes and the tongue, that has not chanted the stories of the ever praisable Lord, is like that

of the frog. Even the crowned head, adorned with silk turban is a dead weight, if it does not bow to the Lord. That hand, though adorned with golden bracelets, is that of a corpse, if it does not adore the Lord. The eyes, which do not worship the form of Vishnu, are the feathers of a peacock. The feet, which do not go to temples of the Lord, are like wooden feet. That man who does not get the dust of holy men and who does not smell the fragrance of the basil flower, laid at the feet of the Lord, is also a living corpse.

तदश्मसारं हृदयं बतेदं
यद्गृह्यमाणैर्हरिनामधेयैः ।
न विक्रियेताथ यदा विकारो
नेत्रे जलं गात्ररुहेषु हर्षः ॥

That man, whose heart is not moved, on hearing the stories of the

Lord, and whose face remains unchanged, and whose eyes do not shed tears, and also, whose hairs do not stand on end, on account of joy, has a stone heart.

भूय एव विवित्सामि भगवानात्ममायया ।
यथेदं सृजते विश्वं दुर्विभाव्यमधीश्वरैः ॥
यथा गोपायति विभुर्यथा संयच्छते पुनः ।

O Bagavan, I desire to know, how the Lord by his own Maya, incarnates and protects the righteous ways (Satmargam) and how he sustains and destroys the worlds.

यत्कीर्तनं यत्स्मरणं यदीक्षणं
यद्वन्दनं यच्छ्रवणं यदर्हणम् ।
लोकस्य सद्यो विधुनोति कल्मषं
तस्मै सुभद्रश्रवसे नमो नमः ॥

Suka-"I bow unto that Lord of bliss, whose full fame, utterance, remembrace, sight, worship and whose

hearing and also whose adoration, at once destroys the sins of the world.

तपस्विनो दानपरा यशस्विनो
मनस्विनो मन्त्र विदः सुमङ्गलाः ।
क्षेमं नविन्दन्ति विना यदर्पणं
तस्मै सुभद्रश्रवसे नमो नमः ॥

I again bow to that Lord, to whom, the performers of Tapas (Austerities) and charity, to whom the famous and broadminded, the knowers of manthras, dedicate their respective actions. Without such dedication, they attain no well being.

श्रियः पतिर्यज्ञपतिः प्रजापति
र्धियां पतिर्लोकपतिर्धरापतिः ।
पतिर्गतिश्चान्धकवृष्णिसात्वतां
प्रसीदतां मे भगवान्सतां पतिः ॥

Let that Lord, who is the Lord of Laxmi, of sacrifice, of creation, of

Buddhi (intellect), of the other world and this world, and the Lord of the race of Andhakas and Vrishnis and the refuge of tho holy, bless me.

प्रचोदिता येन पुरा सरस्वती
वितन्वताऽजस्य सतीं स्मृतिं हृदि ।
स्वलक्षणा प्रादुरभूत्किलास्यतः
स मे ऋषीणामृषभः प्रसीदताम् ॥

Let the Lord of those sages, the fountain of all wisdom bless me. At the command of that Supreme Lord, Saraswathi, with all her glories, appeared before the creator, to induce him, to set his mind, upon creation.

भूतैर्महद्भिर्य इमाः पुरो विभु
र्निर्माय शेते यदमूषु पूरुषः ।
भुङ्क्ते गुणान्षोडश षोडशात्मकः
सोऽलंकृषीष्ट भगवान्वचांसि मे ॥

May that Lord, make my language fascinating, that Lord, who having created those bodies (cities) out of the ive elements, takes his abode, in them (as internal director). He is the source of life, virility and radiance, to the sixteen component parts (the ten Indryas, their rudiments and the principle of Jeeva.)

नमस्तस्मै भगवते व्यासायामिततेजसे ।

पपुर्ज्ञानमयं सौम्या यन्मुखाम्बुरुहासवम् ॥

I offer my salutation, to that radiant and revered Veda Vyasa, from whose. lotus face, the honey of wisdom, was drunk deep by his devotees.

नारायणपरा वेदा देवा नारायणाङ्गजाः ।

नारायणपरा लोका नारायणपरा मखाः ॥

नारायणपरो योगो नारायणपरं तपः ।

नारायणपरं ज्ञानं नारायणपरा गतिः ॥

All Vedas. Devas, worlds, systems of worship, Yoga, austerity and schools of wisdom have Lord Narayana as their final end and aim.

कामं दहन्ति कृतिनो ननु रोषदृष्ट्या
रोषं दहन्तमुत तेन दहन्त्यसह्यम् ।
सोऽयं यदन्तरमलं निविशन्विभेति
कामः कथं नु पुनरस्य मनः श्रयेत ॥

Some eminent sages, burn desire (cupid) by their angry looks but they are unable to scorch, the uncontrollable wrath, which consumes their minds. That anger, is afraid of approaching the pure mind of Nara Narayana. How then, could desire (kama), of lesser force than anger, approach him?

नान्तं विदाम्यहममी मुनयोऽग्रजास्ते
मायाबलस्य पुरुषस्य कुतोपरे ये ।
गायन्गुणान्दशशतानन आदिदेवः शेषो
ऽधुनापि समवस्यति नास्य पारम् ॥

I know not the prowess of the Maya, of that supreme person, nor do your (Narada's) elders i. e Sanakar etc. Then who could know about same? Even Adisesha, with thousand tongues, has been singing his glories (from eternity) and yet not come to the end of his labours.

कथयस्व महाभाग यथाहमखिलात्मनि ।
कृष्णे निवेश्य निःसङ्गं मनस्त्यक्ष्ये कलेवरम् ॥

O Suka, tell me how I unattached and with my mind merged in Krishna, the soul of all beings, will part from this body?

शृण्वतः श्रद्धया नित्यं गृणतश्च स्वचेष्टितम् ।
कालेन नातिदीर्घेण भगवान्विशते हृदि ॥
धुनोति शमलं कृष्णः सलिलस्य यथा शरत् ॥

The Lord, very soon enters the minds of those, who constantly and with faith, mention and listen to his stories. And the Lord, enters into the lotus of mind of his devotees and destroys their sins, even as the autumnal rain, clears the water of its dirt.

स आदिदेवो जगतां परो गुरुः
स्वधिष्ण्यमास्थाय सिसृक्षयैक्षत ।

तां नाध्यगच्छद्दृशमत्र संमतां

प्रपञ्चनिर्माणविधिर्यया भवेत् ॥

Brahma, the ancient God and great Guru of his seekers, seated on his abode of Lotus and desirous of crea. tion, was engaged in meditation. But, he did not get that knowledge, by which, he could create the worlds.

स चिन्तयन्द्व्यक्षरमेकदाम्भस्यु-

पाश्रृणोद्द्विर्गदितं वचो विभुः ॥

While so medi..ting, on the waters, he heard twice the sounds of the words, with dual letters i. e. (Tha-pa-Ta-pa).

निशम्य तद्वत्कदिदृक्षया दिशो
विलोक्य तत्रान्यदपश्यमानः ।
स्वधिष्ण्यमास्थाय विमृश्य तद्धितं
तपस्युपादिष्ट इवादधे मनः ॥

Hearing the sounds, and desirous of knowing their author, he looked round on all sides, and not finding any, he returned to his original abode and thought, that the command was one intended for his welfare, and fixed his mind on meditation.

दिव्यं सहस्राब्दममोघदर्शनो
जितानिलात्मा विजितोभयेन्द्रियः ।
अतप्यत स्माखिललोकतापनं
तपस्तपीयांस्तपतां समाहितः ॥

Burning all the worlds by Tapas, he the greatest among the Tapasvis, he of profound knowledge, performed

Tapas, for a thousand divine years, conquering his breath, mind, gnana and Karma indriyas (organs of sense and action).

तस्मै स्वलोकं भगवान्सभाजितः
संदर्शयामास परं न यत्परम् ।
व्यपेतसंक्लेशविमोहसाध्वसं
स्वदृष्टवद्भिर्विबुधैरभिष्टुतम् ॥

The Lord, thus worshipped by Brahma, showed his world, (higher than which there is no other world) and a world, devoid of grief or delusion or agitation and in which, he was praised by the Gods and Seers of the self.

प्रवर्तते यत्र रजस्तमस्तयोः सत्त्वं
च मिश्रं न च कालविक्रमः ।
न यत्र माया किमुतापरे हरे
रनुव्रता यत्र सुरासुरार्चिताः ॥

In that world, there is no Rajas, nor Tamas, nor Sathva, mixed with those two qualities. Nor has the devastating power of time any potency nor divine illusory power of the Lord (Maya). Then, shonld we say of other forces? There, are found the attendants of the Lord, who are revered by Devas and asuras alike.

श्यामावदाताः शतपत्रलोचनाः
पिशङ्गवस्त्राः सुरुचः सुपेशसः ।
सर्वे चतुर्बाहव उन्मिषन्मणि
प्रवेकनिष्काभरणाः सुवर्चसः ।
प्रवालवैदूर्यमृणालवर्चसः
परिस्फुरत्कुण्डलमौलिमालिनः ॥

All of them, are of delightful and spotless complexion, fascinating brilliant radiance, and charming in appearance, with four hands, and adorned with jewels,

set with brilliants. They are of resplendent lustre, like the coral, emerald and lotus stalk, wearing shining earrings, crowns and garlands.

भ्राजिष्णुभिर्यः परितो विराजते
लसद्विमानावलिभिर्महात्मनाम् ।
विद्योतमानः प्रमदोत्तमाद्युभिः
सविद्युदभ्रावलिभिर्यथा नभः ॥

श्रीर्यत्र रूपिण्युरुगायपादयोः
करोति मानं बहुधा विभूतिभिः ।
प्रेङ्खं श्रिता या कुसुमाकरानुगै
र्विगीयमाना प्रियकर्म गायती ॥

That world is glowing with the lustre, on all sides, of rows of aerial chariots (Vimanams). It is glittering, with the effulgence of celestial damsels, even as the sky is illuminated, by flashes of lightning. There the Goddes Lakshmi, in a fascinating form, swinging in her

couch, worships with all magnificence, the praiseworthy feet, of the eminent Lord and sings the glories of her beloved, to the tune of humming bees.

ददर्श तत्राखिलसात्वतां पतिं
श्रियः पतिं यज्ञपतिं जगत्पतिम् ।
सुनन्दनन्दप्रबलार्हणादिभिः स्वपा
र्षदमुख्यैः परिसेवितं विभुम् ॥

There, Brahma, saw the Lord of Lakshmi, of Satvatas, of sacrifices, and of the world, worshipped by his chief attendants, namely Sunanda, Nanda, Prabhala, Arhana and others.

वभाष ईषत्स्मितशोचिषा गिरा ।

प्रियः प्रियं प्रीतमनाः करे स्पृशन् ॥

And with a short and shining smile, the Lord said, with love to Brahma, holdiug him by the hand.

त्वयाहं तोषितः सम्यग्वेदगर्भ सिसृक्षया ।

चिरं भृतेन तपसा दुस्तोषः कूठयोगिनाम् ॥

I am well pleased, O Brahma, by your Tapas, with a desire to create the worlds, which penance is impossible, for false yogis.

अहमेवासमेकोग्रे नान्यद्यत्सदसत्परम् ।

पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्म्यहम् ॥

I am the one existing before creation and there is none bnt me, either among the gross or subtle things, I am the only one subsisting, after creation and the only residue after destruction. I am the constituent of the world.

3-SKANDA.

कुत्र क्षत्तुर्भगवता मैत्रेयेणास संगमः ।

कदा वा सह संवाद एतद्वर्णय नः प्रभो ॥

King "Oh Suka Brahmam, when and where did an interview take place, between Vidhura and Maitreya? please inform me about this."

यदा तु राजा स्वसुतानसाधू

न्पुष्णन्नधर्मेण विनष्टदृष्टिः ।

भ्रातुर्यविष्ठस्य सुतान्विबन्धू

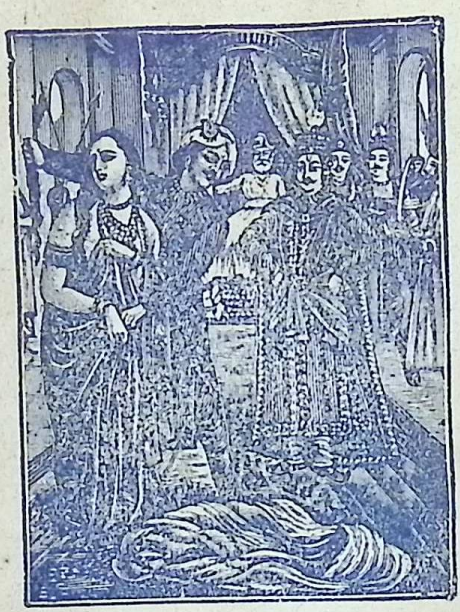
न्प्रवेश्य लाक्षाभवनेददाह ॥

यदा सभायां कुरुदेवदेव्याः

केशाभिमर्शं सुतकर्म गर्ह्यम् ।

न वारयामास नृपः स्नुषायाः

स्वास्रैर्हरन्त्याः कुचकुङ्कुमानि ॥



When the blind Dhritarashtra did not obstruct the bad deeds of his sons, who had been nourished on Adharma, when those sons caused the orphan-sons of Pandu, viz. Dharmaputhra and others, to enter a castle made of lac, and burnt them, nor when in that assemblage the, son of Dhritarashtra committed the censurable deed i. e., pulled by the hair the royal queen Draupadi,

his daughter-in-law and the principal consort of Dharmaputhra, who was shedding tears, which wiped off the saffron pigment on her bosom.

यदोपहूतो भवनं प्रविष्टो

मन्त्राय पृष्टः किल पूर्वजेन ।

अथाह तन्मन्त्र दृशां वरीया

यन्मन्त्रिणो वैदुरिकं वदन्ति ॥

When, Vidhura, who was invited entered the palace and was consulted by his elder brother Dhritarashtra, his opinion is regarded by the great as Vaidhurikam; Vidhura, the best of counsellors, said in these words:-

अजातशत्रोः प्रतियच्छ दायं ।

तितिक्षतो दुर्विषहं तवागः ॥

"Give his share to that Ajatasatru (Dharmaputhra), who has already put up with your unbearable sins and crimes."

स एषदोषः पुरुषद्विडास्ते

गृहान्प्रविष्टो यमपत्यमत्या ।

पुष्णासि कृष्णाद्विमुखो गतश्री

स्त्यजाश्वशैवं कुलकौशलाय ॥

You are fattening that foe of Lord Krishna, with all his prosperity gone; therefore abandon this unfortunate man, for the welfare of your family.

इत्यूचिवांस्तत्र सुयोधनेन प्रवृद्धकोपस्फुरिताधरेण ॥

Thus Vidhura spoke; Then Dhuryodhana with rising rage and quivering lips said:-

क एनमत्रोपजुहाव जिह्मं

दास्याः सुतं यद्बलिनैव पुष्टः ।

तस्मिन्प्रतीपः परकृत्य आस्ते

निर्वास्यतामाशु पुराच्छ्वसानः ॥

Who invited, this hypocrite here? He is the son o f a servant maid. He

has fattened upon my offerings (Bali). Let him be banished from our city with his bare life, as he is an evil doer, to his benefactors.

स इत्थमत्युल्बणकर्णबाणैर्भ्रातुः
पुरो मर्मसु ताडितोऽपि ।
स्वयं धनुर्द्वारि निधाय मायां
गतव्यथोऽयादुरुमानयानः ॥

Then Vidhura touched to the quick, by these cruel words, sharp like an arrow, in the very presence of his brother, started out without grief and only admiring the powers of Maya and leaving his bow, at the entrance.

अन्वाक्रमत्पुण्यचिकीर्षयोर्व्यां ।
स्वधिष्ठितो यानि सहस्रमूर्तिः ॥

He the monument of the virtues of the Kauravas, left with a desire to

do meritorious deeds (punyas) in those places where the Lord, in thousands of forms is manifest.

अनन्तलिङ्गैः समलंकृतेषु ।

चचार तीर्थायतनेष्वनन्यः ॥

He wandered alone to places, where there are holy waters and temples.

अलक्षितःस्वैरवधूतवेषो व्रतानिचेरे हरितोषणानि ॥

And fulfilled various vows, which will please the Lord unobserved by his kith and kin.

इत्थं व्रजन्भारतमेव वर्षं ।

कालेन यावद्गतवान्प्रभासम् ॥

And in course of time came to the river Prabhasa.

तत्राथ शुश्राव सुहृद्विनष्टिं ।

वनं यथा वेणुजवह्निसंश्रयम् ॥

There, he heard about the death of his relations, and went in silence, westwards to Saraswathi, with grief at the mutual destruction of his relations even as bamboos are burnt by friction in forest fire.

कृतानि नानायतनानि विष्णोः ।
यद्दर्शनात्कृष्णमनुस्मरन्ति ॥

And he also visited several temples of Vishnu, which are marked by the Chakra Ayudha, the chief of the Lord's weapons, all of which reminded him of Krishna.

कालेन तावद्यमुनामुपेत्य ।
तत्रोद्धवं भागवतं ददर्श ॥

In course of time he came to the valley of the Jumna and there saw the pious Udhava.

आलिङ्ग्य गाढं प्रणयेनभद्रं ।
स्वानामपृच्छद्भगवत्प्रजानाम् ॥

And embracing him lovingly, made enquiries about the welfare of his own i. e. the lord's adherents.

यः पञ्चहायनो मात्रा प्रातराशाय याचितः ।

तन्नैच्छद्रचयन्यस्य सपर्यां बाललीलया ॥

स कथं सेवया तस्य कालेन जरसं गतः ।

पृष्टो वार्तां प्रतिब्रूयाद्भर्तुः पादावनुस्मरन् ॥

He who in his fifth year, did not heed the request of his mother for his morning breakfast and who in his youthful sport, liked only the worship (Puja) to krishna, now, when he had grown old (as it was some time since he saw Lord Krishna), how could he speak,? as his mind was out, remembering the feet of the Lord; when he was asked about the accounts of the Lord.

स मुहूर्तमभूत्तूष्णीं कृष्णाङ्घ्रिसुधयाभृशम् ।

तीव्रेण भक्तियोगेन निमग्नः साधुनिर्वृतः ॥

And so he was silent for a Muhoortham ($1\frac{1}{2}$ hours), in the beatitude of the highest devotion, and sunk in the meditation of Lord's feet, immersed in love of the Lord.

शनकैर्भगवल्लोकान्नृलोकं पुनरागतः ।

विमृज्य नेत्रे विदुरं प्रत्याहोद्धव उत्स्मयन् ॥

And slowly returning, to this world, from the world of Krishna and wiping his eyes and smiling, Udhava replied to Vidhura thus.

कृष्णद्युमणिनिम्लोचे गीर्णेष्वजगरेण ह ।

किं नु नः कुशलं ब्रूयां गतश्रीषु गृहेष्वहम् ॥

(Udhava) Says:-When the Sun of Krishna, has set, what welfare shall I talk to you about, in regard to our relations who have been devoured bythe serpent (of time) with all their prosperity gone.

ये संवसन्तो न विदुर्हरिं मीना इवोडुपम् ॥

And though they (yadhus) were co-dwellers with Hari, they knew him not, as the fishes do not know the moon (mistaking him for one of their own kindred).

यन्मर्त्यलीलौपयिकं स्वयोग

मायाबलं दर्शयता गृहीतम् ।

विस्मापनं स्वस्य च सौभगर्द्धेः

परं पदं भूषणभूषणाङ्गम् ॥

In order to demonstrate the might of his Yoga Maya, this body fit for human pastimes was assumed, a body which was causing wonder, even unto himself and which was the abode of welfare and prosperity. The same was for attainment of the highest goal and was a jewel of jewels.

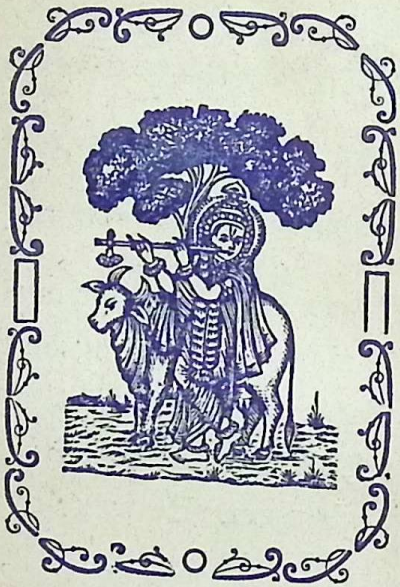
अद्राक्षमेकमासीनं विचिन्वन्दयितं पतिम् ।

श्रीनिकेतं सरस्वत्यां कृतकेतमकेतनम् ॥

श्यामावदातं विरजं प्रशान्तारुणलोचनम् ।
दोर्भिश्चतुर्भिर्विदितं पीतकौशाम्बरेण च ॥
वाम ऊरावधिश्रित्य दक्षिणाङ्घ्रिसरोरुहम् ।
अपाश्रितार्भकाश्वत्थमकृशं त्यक्तपिप्पलम् ॥
तस्मिन्महाभागवतो द्वैपायनसुहृत्सखा ।
पोकाननुचरन्सिद्ध आससाद यदृच्छया ॥

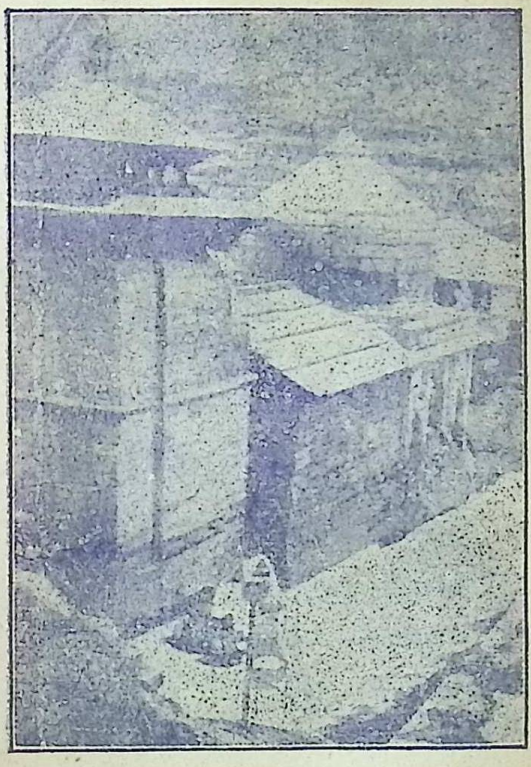
I was searching for my Lord. I saw him alone and residing on the banks of the Saraswathi. He is the abode of Lakshmi, though he himself has nothing to depend upon. He was of a colour, blended with black and white, immaculate, serene, with fair eyes, four arms, with yellow robes, placing, the lotus of his right foot, on his left thigh and resting his back, upon a small and thin Aswtha tree (Peepal).

Then Maitreya the friend of Vyasa and a great devotee, by chance, came there after wandering, in various worlds.



सोऽहं तद्दर्शनाह्लादवियोगार्तियुतः प्रभोः ।
गमिष्ये दयितं तस्य बदर्याश्रममण्डलम् ॥

I am now going to Badrigasramam) the beloved abode of the Lord, with joy on account of his presence and grief, on account of his separation.



Badrigasrama.

ननु ते तत्त्वसंराध्य ऋषिः कौषारवोऽन्ति मे ।
साक्षाद्भगवतादिष्टो मर्त्यलोकं जिहासता ॥

Oh, Vidhura, I have been personally ordered, by the Lord, who was desirous of leaving this world, (to say)

that Maitreya is to be sought after, by you, for learning Atma Vidhya (knowledge of the Soul).

द्वारि द्युनद्या ऋषभः कुरूणां

मैत्रेयमासीनमगाधबोधम् ।

क्षत्तोपसृत्याच्युतभावशुद्धं

पप्रच्छ सौशील्यगुणाभितृप्तः ॥

Vidhura, the great of the race of Kurus, questioned holy Maitreya, who was at Haridwar. He was of unfathomable learning, with his mind fixed upon God and the delight born of Virtues.

येन प्रजानामुत आत्मकर्म

रूपाभिधानां च भिदां व्यधत्त ।

नारायणो विश्वसृडात्मयोनि

रेतच्च नो वर्णय विप्रवर्य ॥

Vidhura asked!

How did the Lord, Narayana, the creator of the Universe himself

unborn, cause differentiation, between beings, whose characteristics are force of habit, Karma and name and form? Please tell me this, Oh! great among Sages.

स विश्वजन्मस्थितिसंयमार्थे

कृतावतारः प्रगृहीतशक्तिः ।

चकार कर्माण्यतिपूरुषाणि

यानीश्वरः कीर्तय तानि मह्यम् ॥

How did the Lord, adopt the mighty energies, required for creation, sustenance, and destruction of the worlds? Having incarnated for that purpose, what marvellous deeds did he perform? Please tell us, Oh! Maitreya all these.

अथ ते भगवल्लीला योगमायोपबृंहिताः ।

विश्वस्थित्युद्भवान्तार्था वर्णयाम्यनुपूर्वशः ॥

I will tell you, about the Lilas (blissful accounts) of the Lord, which

developed on account of Yoga Maya, and resulted in the creation, sustenance and destruction of the worlds.

सा वा एतस्य संद्रष्टुः शक्तिः सदसदात्मिका ।
माया नाम महाभाग यथेदं निर्ममे विभुः ॥

The eternal power of the Lord, who is the witness of all phenomenon and which power is of the from of Sath and Asath (cause and effect), is called Maya, by which Sakthi, He (divine force) created the worlds.

चतुर्युगानां च सहस्रमप्सु
स्वपन्स्वयोदीरितया स्वशक्त्या ।
कालाख्ययासादितकर्म तन्त्रो
लोकानपीतान्ददृशे स्वदेहे ॥

In the waters, Lord Narayana, who has a genius for activiy, and creation was slumbering in yoga for 1000 Chathur Yugas and being incited to action, by

force of his energies, called Time, saw all the worlds hidden in his body.

तस्यार्थसूक्ष्माभिनिविष्टदृष्टे
रन्तर्गतोऽर्थो रजसा तनीयान् ।
गुणेन कालानुगतेन विद्धः
सूष्यंस्तदाभिद्यत नाभिदेशात् ॥

Then with his subtle mind, set on creation, the innermost desire (Sankalpa) of the Lord, was agitated by time, which was moved by Rajas and which arose from his Nabi place (navel).

स पद्मकोशः सहसोदतिष्ठ
त्कालेन कर्मप्रतिबोधनेन ।
स्वरोचिषा तत्सलिलं विशालं
विद्योतयन्नर्क इवात्मयोनिः ॥

By force of time, which galvanises into activity, the characteristics of

the Jeevas, at once a lotus bud emerged, which by its splendour, illuminated the vast waters, like the Sun.

तल्लोकपद्मं स उ एव विष्णुः

प्रावीविशत्सर्वगुणावभासम् ।

तस्मिन्स्वयं वेदमयो विधाता

स्वयम्भुवं यं स्म वदन्ति सोऽभूत् ॥

Vishnu entered into that lotus bud, which was the form of light. He who is styled as self born i. e. Brahma, the embodiment of Vedas, arose in that Lotus.

परिक्रमन्व्योम्नि विवृत्तनेत्र

श्चत्वारि लेभे ऽनुदिशं मुखानि ॥

He turned on the four sides, and acquired one face for, each direction.

क एष योऽसावहमब्जपृष्ठ

एतत्कुतोवाब्जमनन्यदप्सु ।

अस्ति ह्यधस्तादिह किंचनैत .

दधिष्ठितं यत्र सता नु भाव्यम् ॥

Brahma thought within himself, who am I? What is this lotus, which subsists, without a support? There must be some basis for this lotus, on which it rests, of a definitive character, which deserves to be investigated into.

स इत्थमुद्वीक्ष्य तदब्जनाल

नाडीभिरन्तर्जलमाविवेश ।

नावाग्गतस्तत्खरनालनाल

नाभिं विचिन्वंस्तदविन्दताजः ॥

Thus thinking Brahma entered into the waters. through the holes of the lotus stalk; Brahma, the unborn, who thus entered the lowest depths, searched for the place, where it was rooted and was not able to trace it.

तमस्यपारे विदुरात्मसर्गं

विचिन्वतोऽभूत्सुमहांस्त्रिनेमिः ।

यो देहभाजां भयमीरयाणः

परिक्षिणोत्यायुरजस्य हेतिः ॥

While Brahma, was thus searching, in that subterranean darkness, for the cause of his own genesis, there was generated Sri generis (of its own accord) Kalam (time spirit) of the three parts, who is the weapon (sudarasan) of the Lord, causing fear to the Embodied and destruction to their life.

ततो निवृत्तोऽतिलब्धकामः

स्वधिष्ण्यमासाद्य पुनः स देवः ।

शनैर्जितश्वासनिवृत्तचित्तो

न्यषीददारूढसमाधियोगः ॥

With thus his desire unfulfilled, Brahma desisted from his fruitless search' and re-entered the lotus, and

slowly acquiring control over his breath, sat in Samadhi i. e. meditation.

प्रेक्षां क्षिपन्तं हरितोपलाद्रेः
संध्याभ्रनीवेरुरुक्ममूर्ध्नः ।
रत्नोदधारौषधिसौमनस्य-
वनस्रजो वेणुभुजाङ्घ्रिपाङ्घ्रेः ॥

He saw the supreme being, who transcended by his beauty, a mountain of emaralds, robed in evening clouds, and adorned with golden peaks, with trees full of flowers, with bamboos as hands and trees as feet.

तर्ह्येव तन्नाभिसरःसरोज-
मात्मानमम्भः श्वसनं वियच्च ।
ददर्श देवो जगतो विधाता
नातः परं लोकविसर्गदृष्टिः ॥

And even then, Brahma, the maker intent upon creating the world,

and the basis of all creation, saw Hari, and the lotus generated from the tank of his Navel, and himself, the waters, wind and akasa, and saw nothing else.

विरिञ्चोऽपि तथा चक्रे दिव्यं वर्षशतं तपः ।
आत्मन्यात्मानमावेश्य यदाह भगवानजः ॥
तद्विलोक्याजसंभूतो वायुना यदधिष्ठितः ।
पद्ममम्भश्च तत्कालकृतवीर्येण कम्पितम् ॥
तपसा ह्येधमानेन विद्यया चात्मसंस्थया ।
विवृद्धविज्ञानबलो न्यपाद्वायुं सहाम्भसा ॥

Brahma performed Tapas for a hundred celestial years with deep concentration, as directed by the unborn Lord. Brahma saw the lotus-bud and the waters agitated by the fierce wind, which was engendered by force of time, and absorbed that wind and water by his growing Tapas and widening knowledge and experience.

पद्मकोशं तदाविश्य भगवत्कर्मचोदितः ।

एकं व्यभाङ्क्षीदुरुधा त्रिधा भाव्यं द्विसप्तधा ॥

Having entered into the lotus bud, as inspired by the Lord in the act of creation. Brahma divided that lotus into eight parts which is capable of being sub-divided into fourteen and (several worlds).

सनकं च सनन्दं च सनातनमथात्मभूः ।

सनत्कुमारं च मुनीन्निष्क्रियानूर्ध्वरेतसः ॥

Then the selfborn Brahma, created the four sages, Sanaka, Sanandha, Sanathana and Sanathkumara, who were saints, ever devoid of action with upward tendencies.

ततोऽपरामुपादाय स सर्गाय मनो दधे ।

ऋषीणां भूरिवीर्याणामपि सर्गमविस्तृतम् ॥

Seeing that his creation of Rishis of great virility was not prolific, Brahma assumed another force and fixed his mind on creation.

कस्य रूपमभूद्द्वेधा यत्कायमभिचक्षते ।

ताभ्यां रूपविभागाभ्यां मिथुनं समपद्यत ॥

Then the body of Brahma was, split into two and a male and female emerged out of that.

यस्तु तत्र पुमान्सोऽभून्मनुः स्वायंभुवः स्वराट् ।

स्त्री यासीच्छतरूपाख्या महिष्यस्य महात्मनः ॥

That Purusha is the self-luminous Swayambu Manu and the female is Satharupa, his queen.

तदा मिथुनधर्मेण प्रजा ह्येधांबभूविरे ॥

Thus, by union of man and woman there was multiplication of progeny.

परं शुश्रूषणं मह्यं स्यात्प्रजारक्षया नृप ।

भगवांस्ते प्रजाभर्तुर्हृषीकेशोनुतुष्यति ॥

Brahma says 'Oh' King, (Swayambu Manu), the protection (upbreeding) of progeny is my greatest service. Hrishikesa is pleased at your perpetuating posterity.

आदेशेऽहं भगवतो वर्तेयामीवसूदन ।

स्थानं त्विहानुजानीहि प्रजानां मम च प्रभो ॥

Manu says 'Oh, destroyer of sin I will obey thy commands, ordain respective abodes for me and also for my subjects.

यदोकः सर्वसत्त्वानां मही मग्ना महाम्भसि ।

अस्या उद्धरणे यत्नो देव देव्या विधीयताम् ॥

The earth, which is the residence of all beings is submerged in water. So take efforts to lift her up.

परमेष्ठी त्वपां मध्ये तथा सन्नामवेक्ष्य गाम् ।

कथमेनां समुज्जेष्य इति दध्यौ धिया चिरम् ॥

Brahma saw the world submerged under water, and for a long time meditated upon, how he could lift her up.

इत्यभिध्यायतो नासाविवरात्सहसानघ ।

वराहतोको निरगादङ्गुष्ठपरिमाणकः ॥

While he was so contemplating, a little boar of the size of a thumb came out fast, from his nose.

तस्याभिपश्यतः खस्थः क्षणेन किल भारत ।

गजमात्रः प्रववृधे तदद्भुतमभून्महत् ॥

While, yet Brahma was witnessing, O Vidhura, in a minute, the boar in Akasa developed to the size of an elephant and this was wonderful.

भगवान्यज्ञपुरुषो जगर्जागेन्द्रसंनिभः ॥

गजेन्द्रलीलो जलमाविवेश ॥

And the Yegnapurusha (Varaha Avatar) like a mountain roared. And with the sport of mighty elephant he entered the waters.

स्वदंष्ट्रयोद्धृत्य महीं निमग्नां

स उत्थितः संरुरुचे रसायाः ।

जघान रुन्धानमसह्यविक्रमं

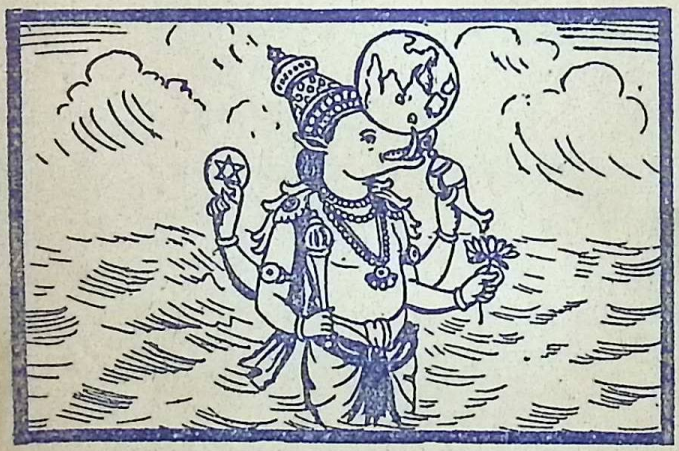
स लीलयेभं मृगराडिवाम्भसि ॥

तत्रापि दैत्यं गदयापतन्तं

सुनाभसंदीपिततीव्रमन्युः ॥

And by his teeth he lifted up the earth from the under world and shone.

There, the Lord with flaming and fierce anger, like the Chakra (disc) killed the ancient Daithya, who was coming with a mace and obstructing his course with boundless prowess.

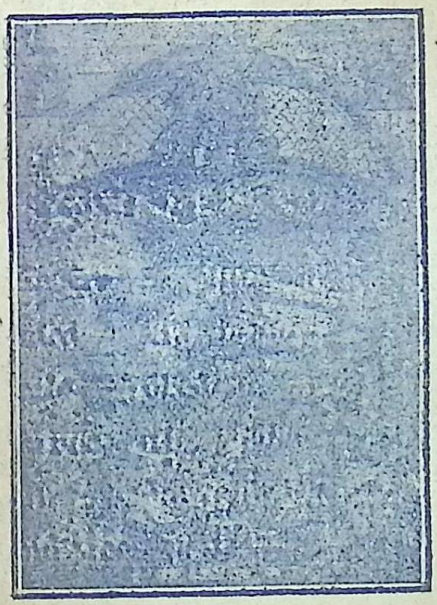


स इत्थं भगवानुर्वीं विष्वक्सेनः प्रजापतिः ।
रसया लीलयोन्नीतामप्सु न्यस्य ययौ हरिः ॥

And the Lord of all creation (Varaha) thus, from the under-world, uplifted the earth and placed it on the water and then departed.

त एकदा भगवतो वैकुण्ठस्यामलात्मनः ।

ययुर्वैकुण्ठनिलयं सर्वलोकनमस्कृतम् ॥



Once upon a time the sages Sanaka etc went to Vaikunta Loka, which is the most adorned of all the worlds

तान्वीक्ष्य वातरशनांश्चतुरः कुमारा-
न्वृद्धान्दशार्धवयसो विदितात्मतत्त्वान् ।
वेत्रेण चास्खलयतामतदर्हणांस्तौ
तेजो विहस्य भगवत्प्रतिकूलशीलौ ॥

The two divine sentries at the entrance, whose conduct was, radically inconsistent with the glory of the Lord, laughed at the radiance of

these sages and obstructed them, who looked like boys of five years, (though they were old), who were naked and seers of the self, and undeserving of that act of obstruction.

को वामिहैत्य भगवत्परिचर्ययोच्चै-

स्तद्धर्मिणां निवसतां विषमः स्वभावः ॥

Sanakathies said, "How did you get this crooked nature, you who are intent upon service to God and living here by your virtuous worship"?

लोकानितो व्रजतमन्तरभावदृष्ट्या

पापीयसस्त्रय इमे रिपवोऽस्य यत्र ॥

So, go away, from this world to where the three foes reside (lust, anger and miserliness), but with your inner knowledge. (consciousness.) unimpaired:

सद्यो हरेरनुचरावुरु बिभ्यतस्त-

त्पादग्रहावपततामतिकातरेण ॥

At once the attendants, followers of Hari, got afraid and held the feet of the sages in great fear and fell down.

भूयादघोनि भगवद्भिरकारि दण्डो

यो नौ हरेत सु-हेलनमप्यशेषम् ।

मा वोऽनुतापकलया भगवत्स्मृतिघ्नो

मोहो भवेदिह तु नौ व्रजतो धोऽधः ॥

एवं तदैव भगवानरविन्दनाभः

स्वानां विबुध्य सदतिक्रममार्यहृद्यः ।

तस्मिन्ययौ परमहंसमहामुनीना-

मन्वेषणीयचरणौ चलयन्सहश्रीः ॥

By thy grace, let not the memory of the Lord disappear to us, & let not the delusion come, which will kill the memory of the Lord to us, who are now falling into the lowest depths. By this time, the lotus eyed Lord, who is in the heart of all beings knew about the insult offered to the Great (Sanakadhis) by his guards and with Lakshmi, came there moving his feet, which are worshipped by the great sages (Paramahamsas.)

हंसश्रियोर्व्यजनयोः शिववायुलोल-

च्छुभ्रातपत्रशशिकेसरशीकराम्बुम् ॥

नेमुर्निरीक्ष्य नवितृप्तदृशो मुदा कैः ॥

They saw the Lord, the blessed form of their meditation, who was manifest before them.

They, insatiate of sight, and with joy, saw the Lord and bowed to him with their heads and said.

अस्मासु वा य उचितो ध्रियतां स दण्डो

येऽनागसौ वयमयुङ्क्ष्महि किल्बिषेण ॥

Sanakathies said to the Lord, 'We cursed these two faultless people. Therefore let a proper punishment be inflicted on us also."

एतौ सुरेतरगतिं प्रतिपद्य सद्यः

संरम्भसंभृतसमाध्यनुबद्धयोगौ ।

भूयः सकाशमुपयास्यत आशु यो वः

शापो मयैव निमितस्तदवैत विप्राः ॥

The Lord said to the guards 'You have attained the status of Asuras and

with your meditation intensified by anger, return again to our proximities and Oh, Brahmins, know that your curses are ordained by us!

तदा विकुण्ठधिषणात्तयोर्निपतमानयोः ।
हाहाकारो महानासीद्विमानाग्रयेषु पुत्रकाः ॥

When Jaya and Vijaya fell from Vaikunta, there arose a huge noise from their aerial car.

तावेव ह्यधुना प्राप्तौ पार्षदप्रवरौ हरेः ।
दितेर्जठरनिर्विष्टं काश्यपं तेज उल्बणम् ॥

It is only those two chief attendants of Hari, Jaya and Vijaya, that have obtained the virus of Kasyapa and have now entered the womb of Thithi.

दितिर्दाक्षायणी क्षत्तर्मारीचं कश्यपं पतिम् ।
अपत्यकामा चकमे संध्यायां हृच्छयार्दिता ॥

Once Thithi Devi desirious of begettting a son solicited her husband Kasyapa at dusk time.

एष घोरतमा वेला घोराणां घोरदर्शना ।
चरन्ति यस्यां भूतानि भूतेशानुचराणि ह ॥

एतस्यां साध्वि संध्यायां भगवान्भूतभावनः ।
परीतो भूतपर्षद्भिर्वृषेणाटति भूतराट् ॥

Kasyapa says:

This is a most fearful, and terrific hour of the day, when the Lord of Bhuthas, (a fierce order of beings) Sri Rudra, wanders with his myrmidons. During this dark hour, the eminent Lord Paramasiva, mounted on his vehicle of the bull, roams about at large.

अत्रायत्यादात्मनस्ते दोषान्मौहूर्तिकादुत ।
मन्निदेशातिचारेण देवानां चातिहेलनात् ॥

भविष्यतस्तवाभद्रावभद्रे जाठराधमौ ।
लोकान्सपालांस्त्रींश्चण्डि मुहुराक्रन्दयिष्यतः ॥

Oh wicked woman, on account of your impure mind, and your sinful impure act, at the hour of sunset, when you gratified your impulse and by your dishonouring the Gods, you will beget two impious sons, who will often afflict the three worlds and their guardian deities.

दितिस्तु भर्तुरादेशादपत्यपरिशङ्किनी ।
पूर्णे वर्षशते साध्वी पुत्रौ प्रसुषुवे यमौ ॥

The chaste Thithi Devi, according to her husband's commands, begat two children after the lapse of one hundred years.

उत्पाता बहवस्तत्र निपेतुर्जायमानयोः ।
दिवि भुव्यन्तरिक्षे च लोकस्योरुभयावहाः ॥

Then several evil omens befell causing terror to the world and Swarga and anthariksha i. e. the terrestrial, ethereal and celestial regions.

गदापाणिर्दिवं यातो युयुत्सुर्मृगयन्रणम् ॥
सेन्द्रान्देवगणान्क्षीणानपश्यन्व्यनदद्भृशम् ॥

With mace in hand and with a passion for battle, he entered Swarga where not findfng Indra, and thinkink that he had absconded in fear, he made a terrific roar.

त्वं लोकपालोऽधिपतिर्बृहच्छ्रवा
वीर्यापहो दुर्मदवीरमानिनाम् ।
विजित्य लोकेऽखिलदैत्यदानवा-
न्यद्राजसूयेन पुराऽयजत्प्रभो ॥

Hiranyaksha addressed Varuna thns "you are a farfamed guardian deity; you deprive great heroes and conceited people of their fat in the flesh. Was it not you that in Rajasuya yagam conquered asuras of the family of Thithi Devi."

एवं हिरण्याक्षमसह्यविक्रमं
स सादयित्वा हरिरादिसूकरः ।
जगाम लोकं स्वमखण्डितोत्सवं
समीडितः पुष्करविष्टरादिभिः ॥

Thus Hari, incarnate as the primeval boar, killed Hiranyaksha of unbearable valour and went to his world praised by Brahma and others and with his undecaying glory.

यं योगिनो योगसमाधिना रहो
ध्यायन्ति लिङ्गादसतो मुमुक्षया ।
तस्यैष दैत्यापशदः पदाहतो
मुखं प्रपश्यंस्तनुमुत्ससर्ज ह ॥

Hiranyaksha was killed by that Lord on whom the Yogi, with a desire to abandon his body, meditates in solitude by samadhi, the highest form of Yoga, and leaves off his body, looking at the face of the Lord.

सोऽनुज्ञात्वा व्यवसितं महिष्या दुहितुः स्फुटम् ।
तस्मै गुणगणाढ्याय ददौ तुल्यां प्रहर्षितः ॥

Swayambumanu ascertained the wishes of his wife and daughter, Devahuthi, got pleased and gave to sage Kardhama his daughter full of virtues.

देवहूत्यपि संदेशं गौरवेण प्रजापतेः ।
सम्यक् श्रद्धाय पुरुषं कूटस्थमभजद्गुरुम् ॥

Devabhuthi, honourably obeyed the words of her husband and with faith, well adored the Lord.

तस्यां बहुतिथे काले भगवान्मधुसूदनः ।
कार्दमं वीर्यमापन्नो जज्ञेऽग्निरिव दारुणि ॥

After a long time Madhusudhana with the valour of Kardhama was born of Devahuthi, even as fire is generated out of wood.

स चावतीर्णं त्रियुगमाज्ञाय विबुधर्षभम् ।
विविक्त उपसङ्गम्य प्रणम्य समभाषत ॥

And Kardhama knowing that to be Narayana, the foremost of the Gods came alone, worshipped and said.

परिव्रजत्पदवीमास्थितोऽहं चरिष्ये
त्वां हृदि युञ्जन्विशोकः ॥

I will adopt the ways of an ascetic, leave off my sorrows and roam, about with Thy recollection. Devahuthi says:-

तं त्वागताहं शरणं शरण्यं
स्वभृत्यसंसारतरोः कुठारम् ।
जिज्ञासयाहं प्रकृतेः पूरुषस्य
नमामि सद्धर्मविदां वरिष्ठम् ॥

Devahuthi to Kapila:- I take refuge in Thee who art the axe, for the tree of Samsara and art also, the knower of Dharma. I want to know about Prakrithi and Purusha. Therefore I prostrate before you. The Lord says.

इमं लोकं तथैवामुमात्मानमुभयायिनम् ।
आत्मानमनु ये चेह मे रायः पशवो गृहाः ॥
विसृज्य सर्वानन्यांश्च मामेवं विश्वतो मुखम् ।
भजन्त्यनन्यया भक्त्या तान्मृत्योरतिपारये ॥

I enable the crossing, from the death of Samsara, of those people, who abandon this world and the fascination of the other world and those near and dear to them and leave off their houses, cattle, treasures and worship me of universal form, with unabated devotion.

मद्भयाद्वाति वातोऽयं सूर्यस्तपति मद्भयात् ।
वर्षतीन्द्रो दहत्यग्निर्मृत्युश्चरति मद्भयात् ॥

On account of fear from me the wind blows, the Sun warms, Indra rains and fire burns and Death roves here and there.

यथा ह्यप्रतिबुद्धस्य प्रस्वापो बह्वनर्थकृत् ।
स एष प्रतिबुद्धस्य न वै मोहाय कल्पते ॥

To the man who is sleeping, dreams give great discomfort but those very dreams are unable to cause any delusion to the man, who has woke up.

एवं विदिततत्त्वस्य प्रकृतिर्मयि मानसम् ।
युञ्जतो नापकुरुत आत्मारामस्य कर्हिचित् ॥

To the person, who has realized this truth, and fixed his mind on me and who is revelling in the delight of his own soul, prakrithi (the non-self) can do no evil.

योगस्य लक्षणं वक्ष्ये सबीजस्य नृपात्मजे ।
मनो येनैव विधिना प्रसन्नं याति सत्पथम् ॥

I shall now tell you, about the nature of Yoga (ashtanga). By this yoga, the mind becomes tranquil, and righteous.

शुचौ देशे प्रतिष्ठाप्य विजितासन आसनम् ।
तस्मिन्स्वस्ति समासीन ऋजुकायःसमभ्यसेत् ॥

The aspirant must practise control of breath, by steadying his seat (so that no pain is felt even after prolonged sitting). in that particular posture known as Swasthika in a pure place, and in an erect position.

प्राणस्य शोधयेन्मार्गं पूरकुम्भकरेचकैः ।
प्रतिकूलेन वा चित्तं यथा स्थिरमचञ्चलम् ॥

The breath should be controlled, by either the following order viz Purakam i. e. (inhalation) Kumbaka (retention) and Rechaka (exhalation) or in the inverse order i. e. first Rechaka, then, Kumbaka, then, Puraka, so that the mind is stablized.

मनोऽचिरात्स्याद्विरजं जितश्वासस्य योगिनः ।
वाय्वग्निभ्यां यथा लोहं ध्मातं त्यजति वै मलम् ॥

The mind of the yogi, who has acquired mastery over breath, soon becomes divested of Rajas (agitation and activity) even as the gold is removed of its dross, by the application of fire and air.

प्राणायामैर्दहेद्दोषान्धारणाभिश्च किल्बिषान् ।
प्रत्याहारेण संसर्गान्ध्यानेनानीश्वरान्गुणान् ॥

By the practice of Prana Yama (control over breath,) burn ills of the flesh, by means of dharana (concentration) burn all sins, by Pratyahara (turning activity of senses inward) conquer all worldly contacts and by means of meditation, burn all bad instincts like desire.

यदा मनः स्वं विरजं योगेन सुसमाहितम् ।
काष्ठां भगवतो ध्यायेत्स्वनासाग्रस्थावलोकनः ॥

When, by means of this yogic method, the sinless mind becomes stabilized, then he should meditate on the form of the Lord, with his gaze fixed on the tip of the nose.

स्थितं व्रजन्तमासीनं शयानं वा गुहाशयम् ।
प्रेक्षणीयेहितं ध्यायेच्छुद्धभावेन चेतसा ॥

One must contemplate, with a spotless mind, on that divine form, whether that form is in a standing or walking or sitting or lying posture with his abode in the ether of the heart, and with (wonderful) deeds, that are worth realizing.

संचिन्तयेद्भगवतश्चरणारविन्दं
वज्राङ्कुशध्वजसरोरुहलाञ्छनाढ्यम् ।
उत्तुङ्गरक्तविलसन्नखचक्रवाल-
ज्योत्स्नाभिराहतमहद्धृदयान्धकारम् ॥

He must meditate on the feet of the Lord, adorned with the rays of thunderbolt (to smash the sins of the devotee) the Ankusa (to draw it towards the Lord,) the flag, (as a sign of victory of mind over evil passions) and the lotus (the attainment of peace and joy to the mind). He must meditate on such a feet, whose red and bright nails, are resplendent with the lustre of the moon, eradicating the dark forces of the mind.

यच्छौचनिःसृतसरित्प्रवरोदकेन

तीर्थेन मूर्ध्न्यधिकृतेन शिवः शिवोऽभूत् ।

धातुर्मनःशमलशैलनिसृष्टवज्रं

ध्यायेच्चिरं भगवतश्चरणारविन्दम् ॥

Meditate long on those lotus feet, whence emerged the holy Ganges, which made Lord Siva Glorious, as he supported her on His Head. Meditate on

such blessed feet that like a thunderbolt will destroy the mountains of sins, in the mind of the aspirant.

जानुद्वयं जलजलोचनया जनन्या
लक्ष्म्याखिलस्य सुरवन्दितया विधातुः ।
ऊर्वोर्निधाय करपल्लवरोचिषा य-
त्संलालितं हृदि विभोरभवस्य कुर्यात् ॥

Meditate on the knee portion of the unborn Lord, which knees were caressed by Lakshmi Devi, the mother of the creator. She is worshipped by all Devas, and is with lotus eyes, and, keeping Lord's knees on her thighs, is caressing them with her hands.

तस्यावलोकमधिकं कृपयातिघोर-
तापत्रयोपशमनाय विसृष्टमक्ष्णोः ।
स्निग्धस्मितानुगुणितं विपुलप्रसादं
ध्यायेच्चिरं विपुलभावनया गुहायाम् ॥

Meditate long on the eyes of the Lord, which by their compassionate looks, destroy the three kinds of afflictions of all, and which are attended with fair smile, with all your devotion in that ether of your heart.

हासं हरेरवनताखिललोकतीव्र-
शोकाश्रुसागरविशोषणमत्युदारम् ।
संमोहनाय रचितं निजमाययास्य
भ्रूमण्डलं मुनिकृते मकरध्वजस्य ॥

Meditate on that bewitching smile of the Lord, which dries up the sea of tears caused by fierce miseries, and the eye-brows, which by their illusory power (Maya) delude Cupid himself in order to save the sages (from the attack of cupid.)

मुक्ताश्रयं यर्हि निर्विषयं विरक्तं
निर्वाणमिच्छति मनः सहसा यथार्चिः ।

आत्मानमत्र पुरुषो व्यवधानमेक-
मन्वीक्षतेः प्रतिनिवृत्तगुणप्रवाहः ॥

When the mind is thus without resting place, and is deprived of its substance and desire, it gets dissolution, even as the fire burns itself out.

In this condition, the Jeeva (individual self) realizes his identity with Atma, freed from the force of the three gunas, and without the presence of a (reflecing) medium, between the Jeeva and Atma.

सोऽप्येतया च रमया मनसो निवृत्त्या
तस्मिन्महिम्न्यवसितः सुखदुःखबाह्ये ।
हेतुत्वमप्यसति कर्तरि दुःखयो-
र्यत्स्वात्मन्विधत्त उपलब्धपरात्मकाष्ठः ॥

Then that Jeeva, attains his identity with the glories of the self, beyond the pale of pleasure and pain,

and realizes his true self and that the cause of all his suffering is wicked ahamkara (egoism) brought about by ignorance (avidya).

देहं च तं न चरमः स्थितमुत्थितं वा
सिद्धो विपश्यति यतोऽध्यगमत्स्वरूपम् ।
दैवादुपेतमथ दैववशादपेतं
वासो यथा परिकृतं मदिरामदान्धः ॥

When the aspirant, reaches the stage of (siddhi) Perfection, he will not be conscious of the existence of his body or standing or sitting (posture) of that body, by means of which he reached his goal and which is the result of his past actions and which is swayed by destiny, even as the drunkard, intoxicated with liquor, will not be conscious of even the deprivation of his clothing.

तस्यैतस्य जनो नूनं नायं वेदोरुविक्रमम् ।
काल्यमानोऽपि बलिनो वायोरिव घनावलिः ॥
यद्ध्रुवस्य देहस्य सानुबन्धस्य दुर्मतिः ।
ध्रुवाणि मन्यते मोहाद्गृहक्षेत्रवसूनि च ॥

Though these people are agitated by time, yet they know not the tremendous force of time spirit even as the row of clouds do not know the power of the Vayu (wind.) The fool thinks, that this body, with his wife and dependents, who along with his house, & treasure are all transient, to be permanent in character, on account of delusion.

4-SKANDA.

भवस्य पत्नी तु सती भवं देवमनुव्रता ।

आत्मनः सदृशं पुत्रं न लेभे गुणशीलतः ॥

पितर्यप्रतिरूपे स्वे भवायानागसे रुषा ।

अप्रौढैवात्मनात्मानमजहाद्योगसंयुता ॥

Sati Devi, the consort of Siva did not beget a son befitting her virtue and Eminence, though she was the consort of Siva. When her father

Dakshaprajapathi, was inmically disposed towards Paramasiva, Sati Devi was powerless and left off her body by yoga method.

नाहं न यज्ञो न च यूयमन्ये

ये देहभाजो मुनयश्च तत्त्वम् ।

विदुः प्रमाणं बलवीर्ययोर्वा यस्या-

त्मतन्त्रस्य क उपायं विधित्सेत् ॥

Nor I, nor you, nor Indra, nor the embodied, know the strength or the prowess, or the philosophy of that Sankara. Who can divine the mind of that (independent) Lord (Sankara)?

क्षमाप्यैवं स मीढ्वांसं ब्रह्मणा चानुमन्त्रितः ।

कर्म सन्तानयामास सोपाध्यायर्त्विगग्निभिः ॥

Daksha, asking forgiveness of Paramasiva and taking leave of Brahma, and with his preceptors (Rithviks) performed the sacrificial rites.

प्रियव्रतोत्तानपादौ शतरूपापतेः सुतौ ।

वासुदेवस्य कलया रक्षायां जगतः स्थितौ ॥

Swayambumanu, the husband of Satharoopa, had two sons Priyavratha and Uththanapada. Both of them by the grace of Lord Vasudeva, were engaged in protecting the world.

जाये उत्तानपादस्य सुनीतिः सुरुचिस्तयोः ।

सुरुचिः प्रेयसी पत्युर्नेतरा यत्सुतो ध्रुवः ॥

Uththanapada had two wives, Suneethi and Suruchi, of whom, Suruchi was more beloved and Suneethi was not so to him. Dhuruva was the son of this Suneethi.

एकदा सुरुचेः पुत्रमङ्कमारोप्य लालयन् ।

उत्तमं नारुरुक्षन्तं ध्रुवं राजाभ्यनन्दत ॥

Once upon a time Uthanapada placed on his lap, Uthama, the son of

Suruchi, and was fondling him. Then, Dhuruva wanted to get into his lap. But the king was not pleased at this.

तथा विकीर्षमाणं तं सपत्न्यास्तनयं ध्रुवम् ।

सुरुचिः शृण्वतो राज्ञः सेर्ष्यमाहातिगर्विता ॥

Then, Suruchi, within the hearing of the king, with pride and jealousy said, Oh, child, though you are a prince, you are unfit to mount the regal seat, because it was not I, that brought you forth.

तपसाराध्य पुरुषं तस्यैवानुग्रहेण मे ।

गर्भे त्वं साधयात्मानं यदीच्छसि नृपासनम् ॥

If you desire the royal seat of the king, worship the Lord by Tapas (penance) and by his blessings, try to be born of me.

मातुः सपत्न्याः स दुरुक्तिविद्धः
श्वसन्रुषा दण्डहतो यथाहिः ।
हित्वा मिषन्तं पितरं सन्नवाचं
जगाम मातुः प्ररुदन्सकाशम् ॥

Dhruva, sighing in anger like a beaten serpent, and hit hard by the harsh words of his step mother, went weeping, to his mother, while his father of restrained speech was yet only looking on.

दीर्घं श्वसन्ती वृजिनस्य पार-
मपश्यती बालकमाह बाला ।
माऽमङ्गलं तात परेष्वमंस्था
भुङ्क्ते जनो यत्परदुःखदस्तत् ॥

And the mother, sighing in boundless sea of griefe told her son, "My dear, think not evil, for your enemies The man who does evil to others, himself suffers fromthat evil."

आतिष्ठ तत्तात विमत्सरस्त्व
मुक्तंसमात्रापि यदव्यलीकम् ।
आराधयाधोक्षजपादपद्मं यदी-
च्छसेऽध्यासनमुत्तमो यथा ॥

O darling! (without jealousy) do, what your step mother told you, free from insincerity. If you desire like Uthama, the eminent seat, worship the feet of the Lord.

तमेव वत्साश्रय भृत्यवत्सलं
मुमुक्षुभिर्मृग्यपदाब्जपद्धतिम् ।
अनन्यभावे निजधर्मभाविते
मनस्यवस्थाप्य भजस्व पूरुषम् ॥

O child, worship that very Lord, dear unto his devotees, and seekable, by desirers of Moksha; Meditate upon that Purusha in your stabilized mind, well purified by true dharma, (righteousness).

नान्य ततः पद्मपलाशलोचनाद्

दुःखच्छिदं ते मृगयामि कंचन ।

यो मृग्यते हस्तगृहीतपद्मया

श्रियेतरैरङ्ग विमृग्यमाणया ॥

O child, I deem not, that, others will be able to assuage your grief, except that lotuseyed Lord, whom Lakshmi Devi, seeks with lotus, in her hand though herself, sought after by others.

एवं संजल्पितं मातुराकर्ण्यार्थागमं वचः ।

संनियम्यात्मनात्मानं निश्चक्राम पितुः पुरात् ॥

Dhruva heard the faithful and significant words of his mother, controlled his mind, and left the city of his father.

नारदस्तदुपाकर्ण्य ज्ञात्वा तस्य चिकीर्षितम् ।

स्पृष्ट्वा मूर्धन्यघघ्नेन पाणिना प्राह विस्मितः ॥

Hearing this, sage Narada, knew the mind of Dhruva and placed his hand (which will eradicate sin), on the head of Dhruva, and said in wonder.

अहो तेजः क्षत्रियाणां मानभङ्गममृष्यताम् ।
बालोऽप्ययं हृदा धत्ते यत्समातुरसद्वचः ॥

The might of the Kshatryas, which will not brook dishonour, is wonderful. Boy as he is, he does not pocket the insults of his step-mother.

मुनयः पदवीं यस्य निःसङ्गेनोरुजन्मभिः ।
न विदुर्मृगयन्तोऽपि तीव्रयोगसमाधिना ॥

Sages, after several births and by detachment and by fierce yoga and samadhi, (meditation) have searched in vain, and not discovered his glory.

अतो निवर्ततामेष निर्बन्धस्तव निष्फलः ।
यतिष्यति भवान्काले श्रेयसां समुपस्थिते ॥

Therefore, go back, your obstinacy is futile. When the proper time comes, you will try (again) to get his bliss.

नूनं भवान्भगवतो योऽङ्गजः परमेष्ठिनः ।

वितुदन्नटते वीणां हितार्थं जगतोऽर्कवत् ॥

Dhuruva says, "Thou art the son of Brahma and rovest round the world, turning thy veena, for their welfare, even like the Sun.

तत्तात गच्छ भद्रं ते यमुनायास्तटं शुचि ।

पुण्यं मधुवनं यत्र सान्निध्यं नित्यदा हरेः ॥

Narada said, "Oh darling! go to Madhuvanam, the abode of purity and virtue, on the sacred banks of the Jamna and be blessed. There, at Madhuvana, the Lord is ever manifest.

स्नात्वानुसवनं तस्मिन्कालिन्द्याः सलिले शिवे ।

कृत्वोचितानि निवसन्नात्मनः कल्पितासनः ॥

प्राणायामेन त्रिवृता प्राणेन्द्रियमनोमलम् ।

शनैर्व्युदस्याभिध्यायेन्मनसा गुरुणा गुरुम् ॥

Take your abode there and bathe thrice in the benign waters of the Jamna and there properly seated, by restraint of breath three times a day, get rid of the impurities of your mind and meditate on the greatest of Gurus.

जप्यश्च परमो गुह्यः श्रूयतां मे नृपात्मज ।

यं सप्तरात्रं प्रपठन्पुमान्पश्यति खेचरान् ॥

Hear from me, the most secret and grandest of Mantras, and if this is uttered for seven days, the man is able to see the saints, coursing in the Akasha.

एवं कायेन मनसा वचसा च मनोगतम् ।

परिचर्यमाणो भगवान्भक्तिमत्परिचर्यया ॥

Thus, by the mind and the body, and word merged in the Lord and by

rendering divine services to the Lord, to the embodied, the Lord gives blissful desires.

इत्युक्तस्तं परिक्रम्य प्रणम्य च नृपार्भकः ।
ययौ मधुवनं पुण्यं हरेश्चरणचर्चितम् ॥

When Naradha said thus, the Prince came round the divine sage, and went to the meritorius Madhuvanam, adorned by the feet of the Lord.

तस्मिन्नभिध्यायति विश्वमात्मनो
द्वारं निरुध्यासुमनन्यया धिया ।
लोका निरुच्छ्वासनिपीडिता भृशं
सलोकपालाः शरणं ययुर्हरिम् ॥

Dhuruva, restrained his vital airs and passages, by concentrating his buddhi (intelligence) and contemplated upon the all pervading Lord, when the people and the guardian deities, were

hard of breath and much afflicted, they sought refuge in Hari and said.

नैवं विदामो भगवन्प्राणरोधं

चराचरस्याखिलसत्त्वधाम्नः ॥

"O Lord, we know not the cause this suffocation and that of all animate and inanimate creatures."

मा भैष्ट बालं तपसो दुरत्यया-

न्निवर्तयिष्ये प्रतियात स्वधाम ।

यतो हि वः प्राणनिरोध असी-

दौत्तानपादिर्मयि संगतात्मा ॥

The Lord, "fear not, I shall turn that little boy, from his fierce penance; the son of Uthanapada, has focussed his mind towards Us and therefore arose this restraint of breath to you".

स वै धिया योगविपाकतीव्रया

हृत्पद्मकोशे स्फुरितं तडित्प्रभम् ।

तिरोहितं सहसैवोपलक्ष्य

बहिःस्थितं तदवस्थं ददर्श ॥

The Lord, who was like the flash of lightning disappeared from his heart and Dhuruva with his buddhi matured by yoga, saw this and the Lord appeared outside in the same form in which he saw him inside his heart.

तद्दर्शनेनागतसाध्वसः क्षिता-

ववन्दताङ्गं विनमय्य दण्डवत् ।

दृग्भ्यां प्रपश्यन्प्रपिबन्निवाभिक-

श्चुम्बन्निवास्येन भुजैरिवाश्लिषन् ॥

With a sight of that Lord, with due humility, the boy behaved as if he would drink him by his eyes, and, devour him by his mouth, and embrace him by his hand and prostrated before the Lord and said!

कल्पान्त एतदखिलं जठरेण गृह्णन्

शेते पुमान्स्वदृगनन्तसखस्तदङ्के ।

यन्नाभिसिन्धुरुहकाञ्चनलोकपद्म-

Dhuruva said, "At the time of dissolution, you devour the worlds, in your form and with inner sight, you rest on the lap of Adisesha; The shining Brahma, arose out of the golden lotu from the sea of thy naval.

गर्भे द्युमान्भवगते प्रणतोऽस्मि तस्मै ॥

तद्ब्रह्म विश्वभवमेकमनन्तमाद्य-

मानन्दमात्रमविकारमहं प्रपद्ये ॥

I bow to that Brahma, who is all pervading, and one, and ancient, and monument of bliss, unchanging.

वेदाहं ते व्यवसितं हृदि राजन्यबालक ।

तत्प्रयच्छामि भद्रं ते दुराप्मपि सुव्रत ॥

The Lord said, "Oh Kshatrya child! I know what is in your mind, Oh firm vowed, I shall give you that rare place of honour unattainable by others.

ततो गन्तासि मत्स्थानं सर्वलोकनमस्कृतम् ।
उपरिष्टादृषिभ्यस्त्वं यतो नावर्तते गतः ॥

You are sure to reach that place, which will be adored by all higher than the Rishis. The man who goes there, does not return back.

सुनीतिः सुरुचिश्चास्य महिष्यौ रुक्मभूषिते ।
आरुह्य शिबिकां सार्धमुत्तमेनाभिजग्मतुः ॥

The two queens Sunithi and Suruchi bedecked themselves, with golden jewels and ascending in palanquins came with Uthama (to welcome Dhruva).

सुनीतिरस्य जननी प्राणेभ्योऽपि प्रियं सुतम् ।
उपगुह्य जहावार्धिं तदङ्गस्पर्शनिर्वृता ॥

Dhruva's mother embraced the child and ended her grief by the joy born of touching the darling boy.

सुदुर्जयं विष्णुपदं जितं त्वया
यत्सूरयोऽप्राप्य विचक्षते परम् ।
आतिष्ठ तच्चन्द्रदिवाकरादयो
ग्रहर्क्षताराः परियन्ति दक्षिणम् ॥

That rare place of Vishnu, which even the seven Rishis have not attained,

and around which the Sun, Moon and Stars move (was got by him).

निशम्य वैकुण्ठनियोज्यमुख्यो-

र्मधुच्युतं वाचमुरुक्रमप्रियः ।

कृताभिषेकः कृतनित्यमङ्गलो

मुनीन्प्रणम्याशिषमभ्यवादयत् ॥

परीत्याभ्यर्च्य धिष्ण्याग्र्यं पार्षदावभिवन्द्य च ।

इत्येष तदधिष्ठातुं बिभ्रद्रूपं हिरण्मयम् ॥

Dhruva heard the sweet, honey-flowing words of the chief attendants of the Lord bathed and finished his daily routine and decoration, bowed before the sages, received their blessings, came around the divine chariot, worshipped the attendants of the Lord, put on a golden form and got into the Vimana (aerial car).

यद्भ्राजमानं स्वरुचैवसर्वतो

लोकास्त्रयो ह्यनुविभ्राजन्त एते ।

यत्र व्रजन्त्युपु येऽननुग्रहा

भद्राणि चरन्ति येऽनिशम् ॥

Dhruva, reached that region which shines everywhere by its own lustre, and which by its radiance illuminates the worlds, which men devoid of sympathy towards living creatures, can never hope to attain and which is accessible only to the devotees of Vishnu.

वीरमातरमाहूय सुनीथां ब्रह्मवादिनः ।

प्रकृत्यसंमतं वेनमभ्यषिञ्चन्पतिं भुवः ॥

The Rishies called Vena who was already unpopular with the ministers, and crowned him as king of the earth.

स आरूढनृपस्थान उन्नद्धोऽष्टविभूतिभिः ।
अवमेने महाभागांस्तब्धः संभावितः स्वतः ॥

He was filled with the riches of the guardian deities but was conceited and insulted the sadhus.

अथ तस्य पुनर्विप्रैरपुत्रस्य महीपतेः ।
बाहुभ्यां मथ्यमानाभ्यां मिथुनं समपद्यत ॥
तद्दृष्ट्वा मिथुनं जातमृषयो ब्रह्मवादिनः ।
ऊचुः परमसंतुष्टा विदित्वा भगवत्कलाम् ॥

The Brahmins churned both the hands of Vena and a boy and a girl emerged and the Rishis understood them to be of divine amsom, (partially) and were pleased and said.

पृथुर्नाम महाराजो भविष्यति पृथुश्रवाः ॥

This will attain the name of Prithu and be a famous sovoreign.

वत्सं कृत्वा मनुं पागावदुहत्सकलौषधीः ॥

Making Manu (as it were) a calf, Prithu milked (made to yield) the earth in his hand and got all the fruits of agriculture.

ततोऽ ये च यथाकामं दुदुहुः पृथुभाविताम् ॥

And so, others also, milked Bhumi now subjugated by Prithu, according to their desires.

सर्वत्रास्खलितादेशः सप्तद्वीपैकदण्डधृक् ।

अन्यत्र ब्राह्मणकुलादन्यत्राच्युतगोत्रतः ॥

Prithu, as soverign Lord, ruled with absolute powers, except over brahmins and devotees of Vishnu.

तत्रोपजग्मुर्मुनयश्चत्वारः सूर्यवर्चसः ॥

There came four sages, Sanath Kumaras of the splendour of the Sun.

तद्दर्शनोद्गतन्प्राणान्प्रत्यादित्सुरिवोत्थितः ।

ससदस्यानुगो वैन्य इन्द्रियेशो गुणानिव ॥

At their sight, the assembled audience and son of Vena (King Prithu) got up, as if indryas are moved by impulses and questioned them.

संपृच्छे भव एतस्मिन्क्षेम केनाञ्जसा भवेत् ॥

How will man attain bliss in this Samsara?

यत्पादपङ्कजपलाशविलासभक्त्या

कर्माशयं ग्रथितमुद्ग्रथयन्ति सन्तः ॥

The wise men release themselves from the bondage of ahamkara by contemplating on the effulgence of (the finger nails) of the Lord's feet.

कृच्छ्रो महानिह भवार्णवमप्लवेशां

षड्वर्गनक्रमसुखेन तितीर्षन्ति ।

तत्त्वं हरेर्भगवतो भजनीयमङ्घ्रि

कृत्वोडुपं व्यसनमुत्तर दुस्तरार्णम् ॥

Some renouncers desire, to cross the sea of Samsara full of crocodiles and huge fish, by yoga and other difficult means and great distress arises from this. Therefore cross this unfordable sea, using the Lord's feet, as a ferry boat.

ग्रीष्मे पञ्चतपा वीरो वर्षास्वासारषाण्मुनिः ।

आकण्ठमग्नः शिशिर उदके स्थण्डिलेशयः ॥

The heroic Prithu, as a sage, in summer did penance in the midst of waters, in dewy season, was drowned up to the neck in water and on other occasions, on the Bhumi.

एवं स वीरप्रवरः संयोज्यात्मानमात्मनि ।

ब्रह्मभूतो दृढं काले तत्याज स्वं कलेवरम् ॥

Thus he stabliized his mind in atma swaroopa and merged in Brahma and left his body.

अत्रेः पत्न्यनसूया त्रीञ्जज्ञे सुयशसः सुतान् ।

दत्तं दुर्वाससं सोममात्मेशब्रह्मसंभवान् ॥

The wife of Athri, Anasuya begat three sons of renown. By the grace of Vishnu, she brought forth, Dhathathreya, by the grace of Paramasiva she had sage Dhruvasa, and by the blessings of Brahma, Chandra, as sons.

5-SKANDA.

नाभिरपत्यकामोऽप्रजया मेरुदेव्या भगवन्तमजयत ॥
भगवान्नाभेः प्रियचिकीर्षया मेरुदेव्यां धर्मान्
दर्शयितुकामोऽवततार ॥

Wishing to please King Nabi (of the family of Prithu) and with a desire to preach Dharma, the Lord incarnated himself of Nabi's wife (Meru-Devi) by his superior valour. His father named him Rishaba.

येषां खलु महायोगी भरतो ज्येष्ठः
श्रेष्ठगुण आसीद्येनेदं वर्षं भारतमिति व्युपदिशन्ति ॥

Out of 'Rishaba yogi's one hundred sons, Baratha the eldest was a great yogi and endowed with the highest virtues. Since his time, this country is called Bharatha Varsha.

ईजे च भगवन्तं यज्ञक्रतुरूपं क्रतुभिरुच्चावचैः ॥

He adored the supreme Lord by various modes of worship and said.

सूर्यर्चा भगवन्तं हिरण्मयं पुरुषमुज्जिहाने ।
सूर्यमण्लेऽभ्युपतिष्ठन्नेतदु होवाच ॥

"I meditate on that pure Brahmam (absolute) who causes all beings to reap the fruits of their respective Karmas, and that divine essence, which illuminates the Solar orb.

That divine energy, by a mere volition of his, creates, sustains and destroys the worlds and is free from qualities (attributes) and is a witness of the three conditions of existence (the waking, sleeping and blissful condition)."

एकदा तु महानद्यां कृताभिषेकनैयमिकावश्यको ।
ब्रह्माक्षरमभिगृणानो मुहूर्तत्रयमुदकान्त उपविवेश ॥

Once upon a time, after finishing his bath and necessary ablutions, Bharatha was uttering the word, "Om" sitting on the banks of the Maha Nadi for three muhurthams (two hours and a half).

तत्र तदा राजन्हरिणी पिपासया

जलाशयाभ्याशमेकैवोपजगाम ॥

तया पेपीयमान उदके तावदेत्याविदूरेण ।

नदतो मृगपतेरुन्नादो लोकभयंकर उदपतत् ॥

Then, there came a female deer singly to drink water and while it was so drinking the water fondly, there arose a fearful roar of a lion.

अगततृषा भयात्सहसैवोच्चक्राम ॥

तस्या उत्पतन्त्याऽन्तर्वत्नह उरुभयावगलितः

योनिनिर्गतो गर्भः स्रोतसि निपपात ॥

With its thirst still unquenched, and in fear, it crossed the river and its (foutus) a young one slipped and fell into the flood.

आपविद्धं बन्धुरिवानुकम्पया राजर्षिर्भरत

आदाय मृतमातरमित्याश्रमपदमनयत् ॥

Moved by pity, Bharatha saw and took the pitiable orphan infant deer dragged by the current and took it to his hermitage, as if it was a stranded relative.

तत्पोषणपालनलालनप्रीणनानुध्यानेना-

त्मनियमाः सहयमाः पुरुषपरिचर्यादय

एकैकशः कतिपयेनाहर्गणेन वियुज्य-

माना: किल सर्व एवोदवसन् ॥

By feeding, tending, loving and sporting with the same, his daily rites, attended with ahimsa, (harmlessness) divine worship, etc., were gradually abandoned as he conceived an affection for that infant deer.

आसनशयनाटनस्थानाशनादिषु सह ।

मृगजहुना स्नेहानुबद्धहृदय आसीत् ॥

Thus, while sitting, lying down wandering, and bathing, being deeply

attached, he was moved on account of his love to that infant deer.

कार्पण्यात्स्कन्धेनोद्वहति एवमुत्सङ्ग

उरसि चाधायोपलालयन्मुदं परमामवाप ॥

Moved by pity, he would lift it and place it on his shoulder, lay it on his chest and lap and derive much pleasure and joy.

तस्यैवमन्तरायविहतयोगारम्भणस्य

राजर्षेर्भरतस्य तावन्मृगार्भकपोषण ।

पालनप्रीणनलालनानुषङ्गेणाविगणयत

आत्मानमहिरिवाखुबिलं दुरतिक्रमः

कालः करालरभस आपद्यत ॥

Thus with the beginning of his yoga, obstructed by several evils, Bharatha, the kingly sage, by attention to and nourishing of the infant deer did not

meditate on his self and like the serpent catching the rat, relentless time of terrible speed, approached him.

मृग एवाभिनिवेशितमना विसृज्य

लोकमिमं सह मृगेण कलेवरं मृतमनु न

मृतजन्मानुस्मृतिरितरवन्मृगशरीरमवाप ॥

Then in distressed manner and looking with grief at that form, (of deer) (in his mind) and without, forgetting the reminiscinces of the outgoing birth, he abandoned his body like an ordinary man.

इत्येवं निगूढनिर्वेदो विसृज्य मृगीं
मातरं पुनर्भगवत्क्षेत्रमुपशमशीलं
मुनिगणदयितं सालग्रामं पुलस्त्य-
पुलहाश्रमं कालञ्जरात्प्रत्याजगाम ॥

Without disclosing his grief, and leaving the company of the female deer he came to the village of Salam which the hermitage of Pulasthia, Pulah and other sages, given up for renuncia tion, from the hill known as Kalanjan.

तस्मिन्नपि कालं प्रतीक्षमाणः सङ्गाच्च भृशमुद्विग्न आत्मसयचरः शुष्कपर्णवीरुधा वर्तमानो मृगत्वनिमित्ता वसानमेव गणयन्मृगशरीरं तीर्थोदकक्लिन्नमुत्ससर्ज ॥

Then biding his time and afflicted by the (result of) bad company, he led a lonely life living upon dried leaves, grass, creepers, and contemplating on the cause of his birth as a deer, he left off his mortal coil in holy waters after a plunge.

अथ कस्यचिद्द्विजवरस्याङ्गिरसःप्रवरस्य ।

बभूवुर्मिथुनं च यवीयस्यां भार्यायाम् ॥

यस्तु तत्र पुमांस्तं परमभागवतं राजर्षिप्रवरम् ।

भरतमुत्सृष्टमृगशरीरं चरमशरीरेण विप्रत्वं गतमाहुः॥

To the second wife of a brahmin, (of Angiras family) a boy and a girl were born. The great say that the male child, was that very devout and kingly sage Bharatha, who had left his body of a deer and as the last of his vehicles, attained a brahmin body.

भगवदनुग्रहेणानुस्मृतस्वपूर्वजन्मावलिरात्मानम् ।

उन्मत्तजडान्धबधिरस्वरूपेण दर्शयामास लोकस्य ॥

By the grace of God, thinking of his former births, Baratha showed himself to the world as if, he was a dunce, idiot, blind, and deaf.

परेच्छया करोति विष्टितो वेतनतो वा

याञ्चया यदृच्छया वोपासादितमल्पम् ।

बहु मिष्टं कदन्नं वाभ्यवहरति

परं नेन्द्रियप्रीतिनिमित्तम् ॥

At the bidding of others he rendered them fitting service whether paid or gratis or forced labour and ate any food large or small in quantity got by chance as he did not eat to satiate his indriyas.

कुपटावृतकटिरुपवीतेनोरुमषिणा द्विजातिरिति

ब्रह्मबन्धुरिति संज्ञयाऽतज्ज्ञजनावमतो विचचार ॥

He was dishonoured by those to whom his (brahma varches), brahminical splendour was not patent and because of his torn cloth on his waist and dirtied holy thread, he was by the unknowing styled as a low class brahmin & roved round the world in that fashion.

यदा तु परत आहारं कर्म वेतनत ईहमानः स्वभ्रातृभिरपि केदारवर्मणि निरूपितस्तदपि करोति किंतु न समविषमन्यूनमधिकमिति वेद कणपिण्याकफलीकरण कुल्माषस्थालीपुरीषादीन्यप्यमृतवदभ्यवहरति ॥

When he was desirous of doing cooly work for food, his brothers would order him to plough the land and he would do so. He would not know the distinction between the lands which are of the same level or elevations or depressions on the ground and he would eat like Amrit, oil cake, crumbs, old stuff or smoked food.

अथ कदाचित्कश्चिद्वृषलपतिर्भद्रकाल्यै पुरुषपशुमालभतापत्यकामः तस्य ह दैवमुक्तस्य पशोः पदवीं तदनुचराः परिधावन्तो निशि निशीथसमये तमसावृतायामनधिगतपशव आकस्मिकेन विधिना केदारान्वीरासनेन मृगवराहादिभ्यः संरक्षिणमाङ्गिरसवरसुतमपश्यन्

Once a bandit chief wantet to offer a human sacrifice to Bhadrakali for the sake of a son. The victim by destiny got loose from restraint. The chief of the clan on that night ran after him but could not find him. They found the son of Angiras (Bhartha) seated on an elevated seat and driving beasts and birds and so guarding the fields.

चण्डिकागृहमुपनिन्युर्मुदा विकसितवदनाः ॥

And with joyous and and blossomed face, they led him to the temple of Chandika in bondage.

अथ पणयस्तं स्वविधिनाभिषिच्याहतेन वाससाच्छाद्य भूषणालेपस्रक्तिलकादिभिरुपस्कृतं भुक्तवन्तं धूपदीपमाल्यलाजकिसलयाङ्कुरफलोपहारोपेतया वैश संस्थया मह ॥ गीतस्तुतिमृदङ्गपणवघोषेण च पुरुषपशुं भद्रकाल्याः पुनत उपवेशयामासुः ॥

Then those servants bathed him according to their rites, clothed him, put on him a new cloth, decorated him with jewels, garland, and thilakas (dots on face) offered him incense lights, flowers, (pori) tendrils, fruits, and made him sit before the Bhadrakali attended with fine music, hymns, of drum, and other instruments.

अथ वृषलराजपणिः पुरुषपशोरसृगासवेन देवीं भद्रकालीं यक्ष्यमाणस्तदभिमन्त्रितमसिमतिकरालनिशि मुयपाददे ॥

इति तेषां वृषलानां रजस्तमःप्रकृतीनां धनमदरज उत्सिक्तमनसां भगवत्कलावीरकुलं कदर्थीकृत्योत्पथेन स्वैरं विहरतां हिंसाविहाराणां कर्मातिदारुणं यद्ब्रह्मभूतस्य साक्षाद्ब्रह्मर्षिसुतस्य निर्वैरस्य सर्वभूतसुहृदः सूनायामप्यननुमतमालम्भनं तदुपलभ्य ब्रह्मतेजसातिदुर्विषहेण दन्दह्यमानेन वपुषा सहसोच्चचाट सैव देवी भद्रकाली ॥

भृशममर्षरोषावेशरभसविलसितभ्रुकुटिविटपकुटिलदंष्ट्रारुणेक्षणाटोपातिभयानकवदना हन्तुकामेवेदं महाट्टहासमतिसंरम्भेण विमुञ्चन्ती तत उत्पत्य पापीयसां दुष्टानां तेनैवासिना विवृक्णशीर्ष्णां गलात्स्रवन्तमसृगासवमत्युष्णं सह गणेन निपीयातिपानमदविह्वलोच्चैस्तरां स्वपार्षदैः सह जगौ ननर्त च शिरःकन्दुकलीलया ॥

The high priest, i. e. this chieftain, took a sharp and cruel knife with incantation of Bhadrakali, in order to propitiate the Goddess with human blood. When they, with fierce deeds & cruelty as their pastime asked permission of the goddess to sacrifice the son of the kingly sage, who was of divine form (Brahmabutha) and friend of all & was devoid of hate, to any. Badrakali, knew that their cruel deed was unacceptable. Her body was unbearably

burnt by the brahminical effulgence. She speedily left her image with brows and crooked jaws reddened eyes, which had been animated by the rapid force of her rising indignation (rage). The fearful Bhadrkali, with great agitation, roared as if she would destroy the world, got out and with that very knife severed the heads of the sinful and conceited bandits. She with her retinue drank the warm blood gushing from their necks.

And being tired with the excess of that intoxication, she sang with her attendants and danced and played with those heads like balls.

अथ सिन्धुसौवीरपते रहूगणस्य व्रजत इक्षुमत्यास्तटे तत्कुलपतिना शिबिकावाहपुरुषान्वेषणसमये दैवेनोपसादितः स द्विजवर उपलब्ध एष पीवा युवा संहन

नाङ्गो गोखरवद्धुरं वोढुमलमिति पूर्वविष्टिगृहीतैः सह गृहीतः प्रलभमतदर्ह उवाह शिबिकां स महानुभावः ॥

यदा हि द्विजवरस्येषुमात्रावलोकानुगतेन समाहिता पुरुषगतिस्तदा विषमगतां स्वशिबिकां रहूगण उपधाय पुरुषानधिवहत आह हे वोढारः साध्वतिक्रमत किमिति विषममुह्यते यानमिति ॥

Then when Rahugana, the king of Sindh, was going along the banks of Laxmi, river and when a search

was made by the head carrier, for carriers of palanquin, they by chance found this brahmin (Bharatha), and said, "this is a fat and young man able-bodied and strong enough to carry weight like a bull or an ass", and forcibly took him along with other gratis labourers. Though he was undeserving of such an act, the great man carried the palanquin.

While the eminent brahmin was going with his eyes cast ahead for one arrows distance (to see if there were any incsects or living beings so as not to be trodden down), the gait of the carriers was not uniform. Then the king seeing the zigzag course of the palanquin, said to the carriers, "Oh ye bearers, go straight, why is it carried like this unevenly.?"

अथ त ईश्वरवचः सोपालम्भमुपाकर्ण्योपायतुरीया-च्छङ्कितमनसस्तं विज्ञापयांबभूः ॥

न वयं नरवेव प्रमत्ता भवन्नियमानुपथाः साध्वेव वहामः अयमधुनैव नियुक्तोऽपि न द्रुतं व्रजति नानेन सह वोढुमुह वयं पारयाम इति ॥

They, afraid of chastisement said to their Lord, (who was objecting to their manner), "It is not we that are at fault. We carry according to thy dictates. Though cautioned by us, this man does not go fast enough! We are unable to be co-carriers with him (Bharatha).

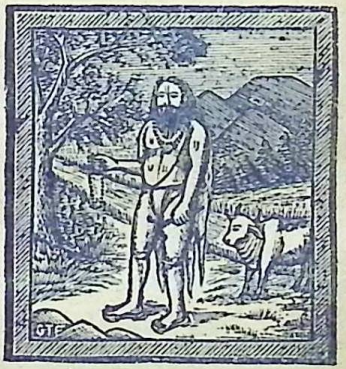
सांसर्गिको दोष एव नूनमेकस्यापि सर्वेषां सांसर्गिकाणां भवितुमर्हतीति निश्चित्य निशम्य कृपणवचो राजा रहूगण उपासितवृद्धोऽपि निसर्गेण बलात्कृत ईषदुत्थित मन्युरविस्पष्टब्रह्मतेजसं जातवेदसमिव रजसावृतमति राह ॥

अहो कष्टं भ्रातर्व्यक्तमुरुपरिश्रान्तो दीर्घमध्वानमेक एव ऊहिवान्सुचिरं नातिपीवा न संहननाङ्गो जरसा चोपद्रुतो भवान्सखे नो एवापर एते संघट्टिन इति बहुविप्रलब्धोऽप्यविद्याविहितद्रव्यगुणकर्माशयस्वचरमकलेवरे वस्तुनि संस्थानविशेषेऽहं ममेत्यनध्यारोपितमिथ्याप्रत्ययो ब्रह्मभूतस्तूष्णीं शिबिकां पूर्ववदुवाह ॥

Hearing the dejected words of the carriers, though adoring elders, Rahugana, by the tradition & habit of a king, & with slight anger and his intelligence (buddhi) clouded by Tamas and Rajas, told the brahmin with latent splendour like submerged fire.

The king said, "wonderful: Les miserables! Oh Brother! You are very tired, as you singly have carried the palanquin. You are not fat, nor strong; you are dust worn! Have not other

servants joined you! Thus though he (Bhartha) was subjected to derision, he walked in silence as before with the palanquin, as he had not identified with the soul, his body, which is compounded of matter, energy and action i. e. the products of avidia (nescience).



ते करोमि चिकित्सां दण्डपाणिरिव जनतायां यथा प्रकृतिं स्वां भजिष्यस इति ॥

The king said, "I will punish you like the God of death by which you

will get right (attain your normal conduct).

ब्रह्मभूतः सर्वभूतसुहृदात्मा योगेश्वरचर्यायां नातिव्युत्पन्नमतिं स्मयमान इव विगतस्मय इदमाह ॥

त्वयोदितं व्यक्तमविप्रलब्धं भर्तुः
स मे स्याद्यदिति वीर भारः ।
गन्तुर्यदि स्यादधिगम्यमध्वा
पीवेति राज्ञौ न विदां प्रवादः ॥

The embodiment of divine forms, and friend of all creation, and soul of all beings, that brahmin, without pride and as if smiling says,

"Oh hero, what you said is true If there is a weight then there will be a carrier of that load or if there is a way, then there will be a destination to be reached.

Wise men will not characterize creatures as fat; all that is a cluster or compound of Bhuthas.

उन्मत्तमत्तजडवत्स्वसंस्थां

गतस्य मे वीर चिकित्सितेन ।

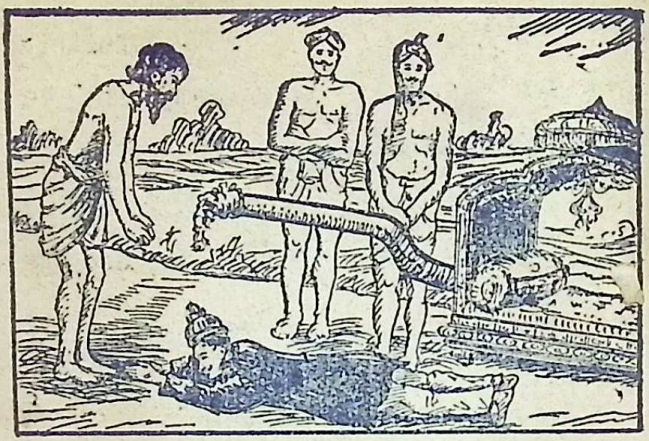
अर्थः कियान्भवता शिक्षितेन

स्तब्धप्रमत्तस्य च पिष्टपेषः ॥

What use is there in punishing me who is like a mad, dumb and blind man and an idiot. Though I am conceited and proud, to punish me, will be like doughing the already doughed flour.

कर्मारब्धं व्यपनयन् राजयानमपि तथोवाह ॥

And to unravel his ancient karma, he carried the palanquin as before.



त्वरयावरुह्य शिरसा पादमूलमुपसृतः क्षमापय-
न्विगतनृपदेवस्मय उवाच ॥

Dismounting from his palanquin, and prostrating at his feet, and begging for forgiveness, leaving his conceit as a king, the king said.

कस्त्वं निगूढश्चरसि द्विजानाम्
बिभर्षि सूत्रं कतमोऽवधूतः ।
कस्वासि कुत्रत्य इहापि कस्मात्
क्षेमाय नश्चेतसि नोत शुद्धः ॥

"Who are you, half-clad fakir? Whose are you? thus roving unseen; you wear a holy thread! Where were you born? Why did you come here? If you came here for our welfare, who are you if it is not sage Kapila?

स्थाल्यग्नितापात्पयसोऽभिताप-
स्तत्तापतस्तण्डुलगर्भरन्धिः ।
देहेन्द्रियास्वाशयसन्निकर्षात्त-
त्संसृतिः पुरुषस्यानुरोधात् ॥

Just as by heat of fire, water is first heated, then the particles of rice within, even so to the Purusha by association with body, indryas (organs of action) and prana, mind, Samsara (and its troubles) arise.

अकोविदः कोविदवादवादान्
वदस्यथो नातिविदां वरिष्ठः ।

न सूरयो हि व्यवहारमेनम्

तत्त्वावमर्शेन सहामनन्ति ॥

The Brahmin says, "Though you are not much learned, you talk words of supreme wisdom; yet you are not classed among the most learned. The truly wise will not mix worldly discourse with philosophical dissertations.

यावन्मनो रजसा पूरुषस्य

सत्त्वेन वा तमसावानुरुद्धम् ।

चेतोभिराकूतिभिरातनोति

निरङ्कुशं कुशलं चेतरं वा ॥

So long as man's mind is swayed by Rajas or Tamas, or Sathvic qualities (energies of activity or virtue or inertia) so long, uninterruptedly it seeks, by organs of, Karma and Gnana (action and wisdom) either righteous or unrighteous deeds.

ज्ञानं विशुद्धं परमार्थमेकम्

अनन्तरं त्वबहिर्ब्रह्म सत्यम् ।

प्रत्यक् प्रशान्तं भगवच्छब्दसंज्ञम्

यद्वासुदेवं कवयो वदन्ति ॥

True knowledge (gnanam) is, pure, realisable, unique, devoid of attributes, all-pervading, satya (true), serene, and named Bagavan-Vasudeva as known to the learned.

तस्माद्गुरोऽसङ्गसुसङ्गजात

ज्ञानासिनेहैव विवृक्णमोहः ।

हरिं तदीहाकथनस्मृतिभ्याम्

लब्धस्मृतिर्यात्यतिपारमध्वनः ॥

Therefore, man, by the sword of unattachment, gets rid of delusion in samsara and by recounting and listening to the stories of Lord, gets divine consciousness and reaches the shore of Samsara, Hari.

दुरत्ययेऽध्वन्यजया निवेशितो

रजस्तमःसत्त्वविभक्तकर्मदृक् ।

स एष सार्थोऽर्थपरः परिभ्रमन्

भवाटवीं याति न शर्म विन्दति ॥

The jeeva desiring enjoyment and wealth and getting deluded, goes to this dreary Samsara forest, full of activity, in worldly matters, but does not get any bliss or peace.

निवासतोयद्रविणात्मबुद्धि-

स्ततस्ततो धावति भो अटव्याम् ।

क्वचिच्च वात्योत्थितपांसुधूम्रा

दिशो न जानाति रजस्वलाक्षः ॥

Without a settled residence, and with mind obsessed by wealth, he runs here and there, in that jungle and with eyes blinded by Rajas, does not know even the four quarters.

क्वचिन्निगीर्णोऽजगराहिना जनो

नावैति किंचिद्विपिनेऽपविद्धः ॥

Sometimes, devoured by big pythons, he does not know anything, being beaten and thrown down.

* * * *

भारतेप्यस्मिन्वर्षे सरिच्छैलाः सन्ति बहवः ॥

In this Bharatha Varsha, there are several rivers and mountains.

एतासामपो भारत्यः प्रजा नामभिरेव

पुनन्तीनामात्मना चोपस्पृशन्ति ॥

The residents of this Bharatha Varsha, utter the names of the holy rivers and get purified. They also bathe there.

अस्मिन्नेव वर्षे पुरुषैर्लब्धजन्मभिः शुक्ललोहितकृष्णवर्णेन स्वारब्धेन कर्मणा दिव्यमानुषनारकगतयो बह्व्य आत्मन आनुपूर्व्येण सर्वा ह्येव सर्वेषां विधीयन्ते यथावर्णविधानमपवर्गश्चापि भवति ॥

The persons born here, by their ancient karmas, begotten of the three gunas, Sathva, Rajas, Tamas, respectively attain Swarga, Bhumi and Hell according to the accumulated pas deeds in former births. By all persons, by following the ordained rules of conduct, moksha also is attained.

एतदेव हि देवा गायन्ति ॥

अहो अमीषां किमकारि शोभनं

प्रसन्न एषां स्विदुत स्वयं हरिः ।

यैर्जन्मलब्धं नृषु भारताजिरे

मुकुन्दसेवौपयिकं स्पृहा हि नः ॥

The Devas sing like this:- What wonder! What meritorious action did these people do, that Vishnu is manife- before them. They attained human birth, befitting their worship, in this Bharat Varsha. But to us, only the desire, for a human birth remains.

न यत्र नारायणपादपङ्कजस्मृतिः

प्रमुष्टाऽतिशयेन्द्रियोत्सवात् ॥

In this swarga, there is no recollction even of the Lord's glories. By too much enjoyment of pleasures, in this swarga, the memory of God vanishes.

न यत्र वैकुण्ठकथासुधापगा

न साधवो भागवतास्तदाश्रयाः ।

न यत्र यज्ञेशमखा महोत्सवाः

सुरेशलोकोऽपि न वै स सेव्यताम् ॥

Where? there do not exist rivers of nectar, in the form of stories of Vishnu, where sadhus (holy men) live not, near those rivers of Amrit (nectar) nor worship of Vishnu is found, such a place is unfit for residence though it is the abode of the chief of Gods.

अन्तराल एव त्रिजगत्यास्तु दिशि दक्षिण-

स्यामधस्ताद्भूमेरुपरिष्टाच्च जलाद्यस्यामश्विप्वात्ता-

दयः पितृगणा दिशि स्वानां गोत्राणां परमेण समाधिना सत्या एवाशिष आशासाना निवसन्ति ॥

In the centre of the three worlds and below the earth but above the water level of the Universe, are situated hells. There dwell, Pitris known as agnishvathas, desiring the true welfare of their lineage, by their close meditation. There Yama, the king of the Pitris, with his followers, without disobeying the commands of his Lord, inflicts punishment according to their Karmas, to creations that are brought to his court.

एवंविधा नरका यमालये शतश सहस्रशस्तेषु च सर्वेषु च सर्व एवाधर्मवर्तिनो ये केचि दिहोदिता अनुदिताश्चावनिपते पर्यायेण विशन्ति तथैव धर्मानुवर्तिन इतरत्र इह तु पुनर्भवे त उभयशेषाभ्यां निविशन्ति ॥

Oh Parikshit! In the world of Yama, there are thousands of hells for sinners. Similarly performers of Dharma, enter swarga and of adharma, enter the earth for rebirth.

निवृत्तिलक्षणमार्ग आदावेव व्याख्यातः ।

एतावानेवाण्डकोशो यश्चतुर्दशधा पुराणेषु विकल्पित उपगीयते यत्तद्भगवतो नारायणस्य साक्षान्महापुरुषस्य स्थविष्ठं रूपमात्ममायागुणमय-मनुवर्णितमादृतः पठति शृणोति श्रावयति स उपगेयं भगवतः परमात्मनोऽग्राह्यमपि श्रद्धाभक्ति विशुद्धबुद्धिर्वेद ॥

The man who hears with faith the material form of Lord Narayana, gets his mind purified by faith and devotion and learns, or hears, or causes to hear the sukshma (Subtle) form of the Lord, as described in the Upanishads.

भूद्वीपवर्षसरिदद्रिनभःसमुद्रपातालदिङ्नर-
कभागणलोकसंस्था । गीता मया तव नृपाद्भुत
मीश्वरस्य स्थूलं वपुः सकलजीवनिकायधाम ॥

Oh Parikshit, the formation of Earth, Island, Varsha, River, Hill Akasa, Sea, Underworld, the Quarters, Hell, Planetary System, have been described to you. This, the abiding place of Jeeva, is the material body of the body of the Lord and is marvellous indeed.

6 - SKANDA.

निवृत्तिमार्गः कथित आदौ भगवता यथा ।

क्रमयोगोपलब्धेन ब्रह्मणा यदसंसृतिः ॥

Oh! Blessed Suka, Pray tell me the means by which man will not suffer cruel hell, attended with various torments.

न चेदिहैवापचितिं यथांहसः

कृतस्य कुर्यान्मनउक्तिपाणिभिः ।

ध्रुवं स वै प्रेत्य नरकानुपैति

ये कीर्तिता मे भवतस्तिग्मयातनाः ॥

Sri Suka says.

Unless a man absolves his sins by mind, speech and body, according to shastras, he will certainly suffer fierce hells, such as have been described by me.

केचित्केवलया भक्त्या वासुदेवपरायणाः ।
अघं धुन्वन्ति कार्त्स्न्येन नीहारमिव भास्करः ॥

Those who have refuged in Vasudeva, by devotion, expiate their sins, even as, the Sun drives away the mist.

न तथा ह्यघवान्राजन्पूयेत तपआदिभिः ।
यथा कृष्णार्पितप्राणस्तत्पूरुषनिषेवया ॥

Nor by austerities, alone, such a man attains purification from sin, as by a dedication of his action to Krishna and worship of the devotees of the Lord.

सकृन्मनः कृष्णपदारविन्दयो-
र्निवेशितं तद्गुणरागियैरिह ।
न ते यमं पाशभृतश्च तद्भटान्
स्वप्नेऽपि पश्यन्ति हि चीर्णनिष्कृताः ॥

अत्र चोदाहरन्तीममितिहासं पुरातनम् ।
दूतानां विष्णुयमयोः संवादस्तं निबोध मे ॥

कान्यकुब्जे द्विजः कश्चिद्दासीपतिरजामिलः ।
नाम्ना नष्टसदाचारो दास्याः संसर्गदूषितः ॥

बन्ध्यक्षकैतवैश्चौर्यैर्गर्हितां वृत्तिमाश्रितः ।
बिभ्रत्कुटुम्बमशुचिर्यातयामास देहिनः ॥

Sir Suka says.

Those who fix their minds on the feet of the Lord (even) once, get redeemed and will not see, even in a dream, the messengers of death, armed with noose strings.

There is an ancient story about this. That is in the form of a dialogue between the messengers of death and of the Lord: hear that from me.

There was a brahmin in Kanay Kubja named Ajamila, the husband of a public woman, who forfeited the conduct of the (sath) holy & was spoilt by the association of a public woman. He was

hurting beings and earning his livlihood out of habitual cheating and theft and gambling.

एवं निवसतस्तस्य लालयानस्य तत्सुतान् ।
कालोऽत्यगान्महान्राजन्नशीत्यायुषः समाः ॥

He, who was fondling the children of that woman, became in time eighty years of age.

तस्य प्रवयसः पुत्रा दश तेषां तु योऽवमः ।
बालो नारायणो नाम्ना पित्रोश्च दयितो भृशम् ॥

There were ten children born of this Ajamila, the last of whom, was Narayana, a darling of his parents.

स एवं वर्तमानोऽज्ञो मृत्युकाल उपस्थिते ।
मतिं चकार तनये बाले नारायणाह्वये ॥

When the death time approached to this Ajamila, he thought of Narayana, the last of his children.

दूरे क्रीडनकासक्तं पुत्रं नारायणाह्वयम् ।

प्लावितेन स्वरेणोच्चैराजुहावाकुलेन्द्रियः ॥

Ajamila saw three fierce looking persons, armed with stifling noose string and with crooked face, long stiff hair, who had come to take him and with distressed indriyas cried aloud the name of his son Narayana, who was engaged in play with his toys at some distance.

निशम्य म्रियमाणस्य ब्रुवतो हरिकीर्तनम् ।

भर्तुर्नाम महाराज पार्षदाः सहसापतन् ॥

विकर्षतोऽन्तर्हृदयाद्दासीपतिमजामिलम् ।

यमप्रेष्यान्विष्णुदूता वारयामासुरोजसा ॥

Oh King: The messengers of Vishnu heard the name of the Lord uttered, and his famous attendants, came to the dying Ajamila at once.

The meseengers of Vishnu, obstructed the messengers of Death who were gnawing into the vitals of Ajamila;

ऊचुर्निषेधितास्तांस्ते वैवस्वतपुरःसराः ।

के यूयं प्रतिषेद्धारो धर्मराजस्य शासनम् ॥

कस्य वा कुत आयाताः कस्मादस्य निषेधथ ।

किं देवा उपदेवा वा यूयं किं सिद्धसत्तमाः ॥

The obstructed messengers of Death, said, "Who are you? why do you interfere with the commands of the King of Death? Whose followers are you? Whence did you come? Why do you prevent our taking Ajamila? Are you Devas, Upa Devas or Siddhas.?

सर्वे पद्मपलाशाक्षाः पीतकौशेयवाससः ।

किरीटिनः कुण्डलिनो लसत्पुष्करमालिनः ॥

सर्वे च नूत्नवयसः सर्वे चारुचतुर्भुजाः ।

धनुर्निषङ्गासिगदाशङ्खचक्राम्बुजश्रियः ॥

All of you are lotus-eyed with saffron, silk, crown, earrings shinign lotus garland, young, with four hands, armed with bow, knives in sheath, mace, conch, disc, lotus, and and by your effulgence (tejas,) you dispel the darkness and illuminate all round; why do you obstruct the messengers of Death who protects righteousness.

Vishnu's messengers said, "If you are really messengers of Death, tell us about the characteristic features of Dharma and Adharma.

कथंस्विद्ध्रियते दण्डः किंवास्य स्थानमीप्सितम् ।

दण्ड्याः किंकारिणः सर्वे आहोस्वित्कतिचिन्नृणाम् ॥

How is punishment meted out? On whom? Are all men liable for punishment or only some?

सूर्योऽग्निः खं मरुद्वायुः सोमः संध्याहनी दिशः ।

कं कुः कालो धर्म इति ह्येते देहस्य साक्षिणः ॥

The messengers of Death said, Sun, Fire, Akasa, Vayu, Indryas, Moon, Day and Night, Direction, Water Bumi, Kalam, and Dharma, are witnesses, for the action of Jeeva.

एतैरधर्मो विज्ञातः स्थानं दंड्यस्य युज्यते ।

सर्वे कर्मानुरोधेन दण्डमर्हन्ति कारिणः ॥

By these adharma is witnessed and liability for punishment also is determined, to doers of karma according to their respective deeds.

मनसैव पुरे देवः पूर्वरूपं विपश्यति ।

अनुमीमांसतेऽपूर्वं मनसा भगवानजः ॥

In the city of Samyamani, the Lord and eternal Yama, by his mind determines the former birth and then the future births of Jeevas.

नहि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्मगुणैः स्वाभाविकैर्बलात् ॥

Nor is man devoid of action even for a minute; uncontrollably and by irresistable impulses, he does karma in diverse ways.

तत एनं दण्डपाणेः सकाशं कृतकिल्बिषम् ।

नेष्यामोऽकृतनिर्वेशं यत्र दण्डेन शुध्यति ॥

This Ajamila is a sinner and has not atoned for those sins. Therefore we take him to the presence of Dharmaraja where he gets purified by punishment.

अहो कष्टं धर्मदृशामधर्मः स्पृशते सभाम् ।

यत्रादण्ड्येष्वपापेषु दण्डो यैर्ध्रियते वृथा ॥

Vishnu Dhuthas say, "what woe and wonder! Adharma spoils even the court of Dharma, the righteous minded, as in that court, the innocent, not liable for punishment, get convicted wrongly.

प्रजानां पितरो ये च शास्तारः साधवः समाः ।

यदि स्यात्तेषु वैषम्यं कं यान्ति शरणं प्रजाः ॥

If a perverse opinion should be had by these learned whose duty is to

protect people like their fathers, and who are sadhus and of impartial vision then, in whom are people to take refuge?

अयं हि कृतनिर्वेशो जन्मकोट्यंहसामपि ।

यद्व्याजहार विवशो नाम स्वस्त्ययनं हरेः ॥

This Ajamila has redeemed his sins, committed in many births because, though unconscious of it, he uttered the name of Vishnu, which is also a means for (moksha).

सांकेत्यं पारिहास्यं वा स्तोभं हेलनमेव वा ।

वैकुण्ठनामग्रहणमशेषाघहरं विदुः ॥

The wise say that if either in jest or incidentally or even in derision, the name of Narayana is uttered, it dispels all sins. "Oh Messengers! If you still feel any doubt in this matter go and ask your master."

त एवं सुविनिर्णीय धर्मं भागवतं नृप ।

तं याम्यपाशान्निर्मुच्य विप्रं मृत्योरमूमुचन् ॥

And thus, the messengers of Vishnu settled dharma and released that Brahmin from the bondage of death.

* * * * *

The Story of Vrithra Suran.

इन्द्रस्त्रिभुवनैश्वर्यमदोल्लङ्घितसत्पथः ।

नाभ्यनन्दत संप्राप्तं प्रत्युत्थानासनादिभिः ।

वाचस्पतिं मुनिवरं सुरासुरनमस्कृतम् ॥

Elated by the pride of his sovereignty over the three worlds, and swering frcm the path of the righteous, Indra on one occasion did not even get up nor offer the honours due to Brihaspathi acharaya, respected equally by the Gods and Asuras and due to his high postion, when the high preceptor visted the court of Indra.

बृहस्पतिर्गतोऽदृष्टां गतिमध्यात्ममायया ॥

The great acharya by force of his illusory (maya) powers, disappeared from the court of Indra.

तच्छ्रुत्वैवासुरास्सर्व आश्रित्यौशनसं मतम् ।
देवान्प्रत्युद्यमं चक्रुर्दुर्मदा आततायिनः ॥

When the Asuras, heard of this they with the approval and blessings of their preceptor Sukracharya became, defiant and armed themselves and started a vigorous campaign against Devas.

तं वव्रिरे सुरगणा दौहित्रं द्विषतामपि ।
विमतेन परित्यक्ता गुरुणाङ्गिरसेन यत् ॥

The Devas who were forsaken by their Guru then solicited Viswarupa as their Guru, though he was the daughter's son, of their enemy.

यथा गुप्तः सहस्राक्षो जिग्येऽसुरचमूर्विभुः ।
तां प्राह स महेन्द्राय विश्वरूप उदारधीः ॥

Viswarupa of firm understanding taught Indra, this vidya (Narayana

Kavacha) aud he under its protecting wings conquered the asura foes.

स एव हि ददौ भागं परोक्षमसुरान्प्रति ।
यजमानोऽवहद्भागं मातृस्नेहवशानुगः ॥

But Viswarupa the chief priest gave asuras a share in Yaga, secretly, as he had a leaning towards the Asuras swayed by affection to his mother (as the asuras were his relations on the mother's side).

आलक्ष्य तरसा भीतस्तच्छीर्षाण्यच्छिनद्रुषा ॥

Beholding this, Indra got afraid and cut off the head of Viswarupa.

हतपुत्रस्ततस्त्वष्टा जुहावेन्द्राय शत्रवे ॥

इन्द्रशत्रो विवर्धस्व मा चिरं जहि विद्विषम् ।

अथान्वाहार्यपचनादुत्थितो घोरदर्शनः ॥

Thwashta who lost his son (Viswarupa) performed a Homam (sacrificial fire) for destroying his foe Indra.

From that fire known as Dakshinagni, there arose a fearful figure, like the terrific fire which burns all the worlds, at the time of dissolution.

येनावृता इमे लोकास्तमसा त्वाष्ट्रमूर्तिना ।

स वै वृत्र इति प्रोक्तः पापः परमदारुणः ॥

He is called Vrithra and is terrible in appearance and he is an atrocious sinner.

देवधानीमधिष्ठाय वशं निन्ये जगत्त्रयम् ॥

And he subjugated the capital of the Gods and the three worlds.

ततस्ते विस्मिताः सर्वे विषण्णा ग्रस्ततेजसः ।

प्रत्यञ्चमादिपुरुषमुपतस्थुः समाहिताः ॥

Then the Devas were overpowered by the radiance of Vrithrasura and praised the Lord.

Vrithra turns down Indra's throne.

मघवन्यात भद्रं वो दध्यञ्चमृषिसत्तमम् ।
विद्याव्रततपःसारं गात्रं याचत मा चिरम् ॥

The Lord said "Go to Dadyang sage, Bliss unto you. Ask of him for his body. which is the essence of wisdom,

learning and penance. He will readily part with his body at your request."

एवं कृतव्यवसतो दध्यङ्ङाथर्वणस्तनुम् ।

परे भगवति ब्रह्मण्यात्मानं सन्नयञ्जहौ ॥

Thus Dhadyang of the Atharvana clan, resolved to forsake his body, merging his soul in the absolute.

आस्थितः परमं योगं न देहं बुबुधे गतम् ॥

He attained highest Yoga and was not even conscious of the disappearance of his body.

अथेन्द्रो वज्रमुद्यम्य निर्मितं विश्वकर्मणा ।

मुनेः शक्तिभिरुत्सिक्तो भगवत्तेजसान्वितः ॥

Then Indra made a weapon of (Vajra) thunderbolt out of the bones of the sage pervaded by the effulgent divine energy of the Lord.

उच्चकर्त शिरः शत्रोर्गिरिशृङ्गमिवौजसा ॥

And Indra cut the head of the foe Vrithra which was like the summit of a mountain (with this weapon).

वृत्रस्य देहान्निष्क्रान्तमात्मज्योतिररिंदम ।
पश्यतां सर्वलोकानामलोकं समपद्यत ॥

Oh destroyer of foes, from the body of Vrithra, a flash of light, emerged out and joined the Lord, while all the worlds were looking on.

नारायणे भगवति कथमासीद्दृढा मतिः ॥

And how did Vrithrasura get such deep devotion to the Lord?

आसीद्राजा सार्वभौमः शूरसेनेषु वै नृप ।
चित्रकेतुरिति ख्यातो यस्यासीत्कामधुङ्महि ॥

There was a king Chitrakethu whose name and fame had spread far and wide, and earth gratified all his desires.

अथ काल उपावृत्ते कुमारः समजायत ॥

In course of time he begot a son, who was increasing his happiness.

विद्वेषनष्टमतयः स्त्रियो दारुणचेतसः ।
गरं ददुः कुमाराय दुर्मर्षा नृपतिं प्रति ॥

And his co-wives out of jealousy lost their sense and were of fierce disposition and administered poison to the child, stung by jealousy and hatred.

पतिं निरीक्ष्योरुशुचार्पितं तदा
मृतं च बालं सुतमेकसन्ततिम् ।
जनस्य राज्ञी प्रकृतेश्च हृद्रुजं
सती दधाना विललाप चित्रधा ॥

And the wife of the king, saw the demise of her only son, and her husband sunk in grief, and cried piteously in various ways.

एवं कश्मलमापन्नं नष्टसंज्ञमनायकम् ।

ज्ञात्वाङ्गिरा नाम मुनिराजगाम सनारदः ॥

To this distressed king ;who had become deluded and stupefied and bereft of a Saviour, the sage Angiras came with sage Narada.

अथ देवऋषी राजन्संपरेतं नृपात्मजम् ॥

कलेवरं स्वमाविश्य शेषमायुः सुहृद्वृतः ।

भुङ्क्ष्व भोगान्पितृप्रत्तानधितिष्ठ नृपासनम् ॥

Then the divine Sage Narada (by his yoga powers) entered the body of the dead child and made a resurrection of the child and said '(oh darling), in the company of your relation, live again and enjoy the remaining period of your life, all pleasures and ascend the regal throne.

कस्मिञ्जन्मन्यमी मह्यं पितरो मातरोऽभवन् ।

कर्मभिर्भ्राम्यमाणस्य देवतिर्यङ्नृयोनिषु ॥

The Jeeva thus restored to life says, Oh Sage! to beings that are perpetually tossed about from one womb to another whether of human or divine or crawling species, in what birth were these people, my parents?

नादत्त आत्मा हि गुणं न दोषं न क्रियाफलम् ।
उदासीनवदासीनः परावरदृगीश्वरः ॥

This atma neither enjoys pleasure nor pain nor does he share any attributes. He is entirely indifferent to everything and is the supreme witness and ordainer (of the Universe).

नमो विज्ञानमात्राय परमानन्दमूर्तये ।
आत्मारामाय शान्ताय निवृत्तद्वैतदृष्टये ॥

I offer my worship to the supreme person who is the object of realization and the monument of bliss delighting in the raptures of the Soul, serene without even touch of duality.

ततः कतिपयाहोभिर्विद्ययेद्धमनोगतिः ।
जगाम देवदेवस्य शेषस्य चरणान्तिकम् ॥

Chitrakethu with his mind, illuminated by the supreme teachings of Narada attained the feet of Lord Ananta.

मृणालगौरं शितिवाससं स्फुर-
त्किरीटकेयूरकटित्रकङ्कणम् ।
प्रसन्नवक्त्रारुणलोचनं वृतं
ददर्श सिद्धेश्वरमण्डलैः प्रभुम् ॥

And Chithra Kethu beheld there the eminent Lord, Adi Sesha, white as the lotus stalk, wearing a blue cloth, and adorned with crowns, bracelets waist strings and with a smiling face, and crimson eyes, surrounded by many a Sidha.

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SRIMATH BAGAVATHAM
PART II.
SEVENTH SKANDAM.

समः प्रियः सुहृद्ब्रह्मन्भूतानां भगवान्स्वयम् ।
इन्द्रस्यार्थे कथं दैत्यानवधीद्विषमो यथा ॥

And How did the Lord, dear and alike unto all beings, kill the daityas on behalf of Indra, even like an ordinary man?

न ह्यस्यार्थः सुरगणैः साक्षान्निःश्रेयसात्मनः ।
नैवासुरेभ्यो विद्वेषो नोद्वेगश्चागुणस्य हि ॥

Nor is there any fear or hate to the Lord, either on account of the Devas or Asuras, nor any motive for Him to kill them.

साधु पृष्टं महाराज हरेश्चरितमद्भुतम् ।
यत्र भागवतमाहात्म्यं भगवद्भक्तिवर्धनम् ।
गीयते परमं पुण्यं ऋषिभिर्नारदादिभिः ॥

Suka says, "Oh Blessed one, you questioned me, about the actions of Hari.

Sages like Narada, describe the glories of Prahlada, fraught with grandeur and merit, and developing devotion in the Lord."

तस्माद्वैरानुबन्धेन निर्वैरेण भयेन वा ।
स्नेहात्कामेन वा युञ्ज्यात्कथंचिन्नेक्षते पृथक् ॥

यथा वैरानुबन्धेन मर्त्यस्तन्मयतामियात् ।
न तथा भक्तियोगेन इति मे निश्चिता मतिः ॥

कीटः पेशस्कृता रुद्धः कुड्यायां तमनुस्मरन् ।
संरम्भभययोगेन विन्दते तत्स्वरूपताम् ॥

एवं कृष्णे भगवति मायामनुज ईश्वरे ।
वैरेण पूतपाप्मानस्तमापुरनुचिन्तया ॥

कामाद्द्वेषाद्भयात्स्नेहाद्यथा भक्त्येश्वरे मनः ।
आवेश्य तदघं हित्वा बहवस्तद्गतिं गताः ॥

गोप्यः कामाद्भयात्कंसो द्वेषाच्चैद्यादयो नृपाः ।
संबन्धाद्वृष्णयः स्नेहाद्यूयं भक्त्या वयं विभो ॥

Narada says to king Udhistra, Therefore, either by Bakthi (devotion)

engendered by hate, or love, or friendship or desire, the mind must be merged in the Lord. Never see with a differentiated vision.

Just as a man attains the divine, by constant hate, even so, he does not by devotion. And this is my conviction.

The worm on the wall, when stung by the wasp changes into the form of the latter, even so, the man who focuses his hate on Lord Krishna gets rid of his sins and reaches that Lord, by regular devotion as the Gopis did by kama, i.e. (passion), Kamsa by fear, Sisupala and other Kings by hatred and we (Narada) by love.

मातृष्वस्रेयो वश्चद्यो दन्तवक्त्रश्च पाण्डव ।
पार्षदप्रवरौ विष्णोर्विप्रशापात्पदाच्चयुतौ ॥

Oh Udhishtra! Your cousins Dhantha Vakthra and Sisupala, were chief

attendants on the Lord, but by the Brahmins' curse, they fell from the world of Vaikunta.

युधिष्ठिर उवाच—

कीदृशः कस्य वा शापो हरिदासाभिमर्शनः ।
अश्रद्धेय इवाभाति हरेरेकान्तिनां भवः ॥

Udhistra asks Narada:—Whose is that curse ? What is its nature, such that it could affect even devotees of Lord Vishnu!

एकदा ब्रह्मणः पुत्रा विष्णोर्लोकं यदृच्छया ।
सनन्दनादयो जग्मुश्चरन्तो भुवनत्रयम् ॥

Once, when the sons of Brahma, i.e. Sanat Kumaras, roved in the three worlds, they, by chance, went to world of Vishnu.

पञ्चषड्ढायनार्भाभाः पूर्वेषामपि पूर्वजाः ।
दिग्वाससः शिशून्मत्वा द्वास्थौ तान्प्रत्यषेधताम् ।
अशपन्कुपिता एवं युवां वासं न चार्हथः ॥

They are infants of five or six years glowing with the lustre of youth, but they

are older than Marichi and others. The divine guards, obstructed the entry of these naked boys.

जज्ञाते तौ दितेः पुत्रौ दैत्यदानववन्दितौ ।
हिरण्यकशिपुर्ज्येष्ठो हिरण्याक्षोऽनुजस्ततः ॥

हतो हिरण्यकशिपुर्हरिणा सिंहरूपिणा ।
हिरण्याक्षो धरोद्धारे बिभ्रता सौकरं वपुः ॥

These two divine sentries were born, as the sons of Thithi Devi, praised by the Dhaityas and Danavas; the first born was Hiranyakasipu and the younger, Hiranyakxan.

The Lord in the form of Narasimha, killed Hiranyakasipu and killed Hiranyakshan, while he incarnated as Varaha Moorthi, while uplifting earth.

वैरानुबन्धतीव्रेण ध्यानेनाच्युतसात्मताम् ।
नीतौ पुनर्हरेः पार्श्वं जग्मतुर्विष्णुपार्षदौ ॥

By deep meditation, engendered by constant hate, they attained equality with

the Lord and again got his proximity, as divine guards.

भ्रातर्येवं विनिहते हरिणा क्रोडमूर्तिना ।
हिरण्यकशिपू राजन्पर्यतप्यद्रुषा शुचा ॥

आह चेदं रुषा घूर्णः संदष्टदशनच्छदः ।
कोपोज्ज्वलभ्यां चक्षुर्भ्यां निरीक्षन्धूम्रमम्बरम् ॥

When Hiranyaksha was thus slain by Vishnu of the form of Varaha Moorthy, Hiranyakasipu was burning with indignation and grief and with biting lips and flaming eyes, beholding the smoky Akasa towards the assembled Danavas said :—

सपत्नैर्घातितः क्षुद्रैर्भ्राता मे दयितः सुहृत् ।
पार्ष्णिग्राहेण हरिणा समेनाप्युपधावनैः ॥

"The contemptible Devas, who unable to withstand the superior might of my brother and Darling Hiranyaksha in battle, and who took to flight before him still killed my brother, with the help of Hari.

तस्य त्यक्तस्वभावस्य घृणेर्मायावनौकसः ।
भजन्तं भजमानस्य बालस्येवास्थिरात्मनः ॥

मच्छूलभिन्नग्रीवस्य भूरिणा रुधिरेण वै ।
रुधिरप्रियं तर्पयिष्ये भ्रातरं मे गतव्यथः ॥

I will satiate my deceased and blood-thirsty brother, by plunging my Trident on the dismembered neck of Vishnu, who changed his nature, usually of luminous form, and assumed the illusory Varaha form, being accessible, to his devotees but of infirm mind like a boy.

यत्र यत्र द्विजा गावो वेदा वर्णाश्रमाः क्रियाः ।
तं तं जनपदं यात संदीपयत वृश्चत ॥

इति ते भर्तृनिर्देशमादाय शिरसादृताः ।
तथा प्रजानां कदनं विदधुः कदनप्रियाः ॥

Therefore go ye forth, unto those territories, wherein are Brahmins, Cows, Vedas and the Vedic lines of Conduct are practised, burn them and destroy them."

And the Asuras, fond of destruction, ruined the inhabitants, respecting the command of their Lord.

तन्मातरं रुषाभानुं दितिं च जननीं गिरा ।
श्लक्ष्णया देशकालज्ञ इदमाह जनेश्वर ॥

हिरण्यकशिपुरुवाच—

अम्बाम्ब हे वधूः पुत्रा वीरं मार्हथ शोचितुम् ।
रिपोरभिमुखे श्लाघ्यः शूराणां वध ईप्सितः ॥
भूतानामिह संवासः प्रपायामिव सुव्रते ।
दैवेनैकत्र नीतानामुन्नीतानां स्वकर्मभिः ॥

And the Lord of the Asuras, well versed in policy, consoled his mother by fair words, such as the following :—

O! Mother of good vows, by virtue of the previous and respective karma (deed).

The association of persons who combine and disperse, is like unto the meeting and parting at water sheds.

इति दैत्यपतेर्वाक्यं दितिराकर्ण्य सस्नुषा ।
पुत्रशोकं क्षणात्त्यक्त्वा तत्त्वे चित्तमधारयत् ॥

And Thithi Devi, listened to the words of her son, the prince of Asuras, abandoned her grief, caused by the bereavement of her lost son and fixed her mind on philosophical Truth (Thathva.)

हिरण्यकशिपू राजन्नजेयमजरामरम् ।
आत्मानमप्रतिद्वन्द्वमेकराजं व्यधित्सत ॥

Hiranyakasipu desired to make himself a Sovereign, devoid of a foe or age or death and invincible in arms.

स तेपे मन्दरद्रोण्यां तपः परमदारुणम् ।
ऊर्ध्वबाहुर्नभोदृष्टिः पादाङ्गुष्ठाश्रितावनिः ॥

So, he performed unrelenting Tapas, on the slopes of Mandra Hills, with uplifted hands and eye, turned up to the sky, resting his toe on the ground.

तस्य मूर्ध्नः समुद्भूतः सधूमोऽग्निस्तपोमयः ।
तिर्यगूर्ध्वमधोलोकानतपद्विष्वगीरितः ॥

The fire of his Tapas (austerity) emanating from his head and tinged with smoke, pervaded often, all the directions, and the higher and lower worlds.

तेन तप्ता दिवं त्यक्त्वा ब्रह्मलोकं ययुः सुराः ।
धात्रे विज्ञापयामासुर्देवदेव जगत्पते ॥

दैत्येन्द्रतपसा तप्ता दिवि स्थातुं न शक्नुमः ।
तस्य चोपशमं भूमन्विधेहि यदि मन्यसे ।
लोका न यावन्नङ्क्ष्यन्ति बलिहारास्तवाभिभूः ॥

The Devas, who were burnt by that fire, left their world of Swarga, to Brahmaloka, and addressed Brahma "Oh ! foremost of Devas, Oh ! King of the worlds, we feel unable to tarry here in Swarga, Oh ! Lord, if you think it fit, save us from this predicament.

इति विज्ञापितो देवैर्भगवानात्मभूर्नृप ।
परीतो भृगुदक्षाद्यैर्ययौ दैत्येश्वराश्रमम् ॥

When the Devas, informed him this, Brahma, with sages of Brigu and Daxan, came to the asram of the Asura King.

तपन्तं तपसा लोकान्यथाभ्रापिहितं रविम् ।
विलक्ष्य विस्मितः प्राह प्रहसन्हंसवाहनः ॥

In wonder, at the Asura king, who was burning the worlds by the force of

his Tapas, like unto the Sun hid by clouds, Brahma told him as follows :—

नैतत्पूर्वेर्षयश्चक्रुर्न करिष्यन्ति चापरे ।
निरम्बुर्धारयेत्प्राणान्का वै दिव्यसमाः शतम्॥

Nor have Rishis of old done before, nor those to come, will perform such Tapas : which mortal can sustain his life for a Hundred divine years, without water?

ततस्त आशिषः सर्वा ददाम्यसुरपुंगव ।
मर्त्यस्य ते अमर्त्यस्य दर्शनं नाफलं मम ॥

Therefore, I grant your boons. My presence to you a mortal, will not be in vain.

उत्थाय प्राञ्जलिः प्रह्वः ईक्षमाणो दृशा विभुम् ।
हर्षाश्रुपुलकोद्भेदो गिरा गद्गदयागृणात् ॥

Then Hiranyakasipu with tears, and hair on end, and with faltering tongue said to Brahma the creator :

त्वमेव कालोऽनिमिषो जनानामायुर्लवाद्यावयवैः
क्षिणोषि ।
कूटस्थ आत्मा परमेष्ठ्यजो महांस्त्वं जीवलोकस्य
च जीव आत्मा ॥
यदि दास्यस्यभिमतान्वरान्मे वरदोत्तम ।
भूतेभ्यस्त्वद्विसृष्टेभ्यो मृत्युर्मा भून्मम प्रभो ॥

" You are of the form of Death. You cause by sub-divisions of time, into (lave-nimisha), decline of all life, you are immutable, and wisdom incarnate; chief among the Gods and unborn, great and giver of life to the world ; you are the Lord of animation, Oh ! thou great among boon givers. If you do grant my boons, let me not have death, from any of your created beings".

तातेमे दुर्लभाः पुंसां यान्वृणीषे वरान्मम ।
तथापि वितराम्यङ्ग वरान्यदपि दुर्लभान् ॥

Oh ! child, The boons asked by you are rare of attainment by men. Yet, I grant those boons.

एवं लब्धवरो दैत्यो बिभ्रद्धेममयं वपुः ।
भगवत्यकरोद्द्वेषं भ्रातुर्वधमनुस्मरन् ॥

With vows thus realized and endowed with a golden body, thinking of the murder of his brother, he conceived hatred towards Vishnu.

तमङ्ग मत्तं मधुनोरुगन्धिना विवृत्तताम्राक्षमशेष-
धिष्ण्यपाः ।
उपासतोपायनपाणिभिर्विना त्रिभिस्तपोयोग-
बलौजसां पदम् ॥

All the Gods excepting the Trimurthees, did obeisance to him, who was intoxicated with fragrant wines, with red and revolving eyes and was the abode of Tapas, Yoga, Strength and Lustre and he forcibly deprived Indra of his Regal throne.

स इत्थं निर्जितककुबेकराड्विषयान्प्रियान् ।
यथोपजोषं भुञ्जानो नातृप्यदजितेन्द्रियः ॥

Though, he was supreme sovereign, conquering the quarters of the globe and enjoying all pleasures, as desired, yet he was insatiate, with his senses unsubdued.

इति ते संयतात्मानः समाहितधियोऽमलाः ।
उपतस्थुर्हृषीकेशं विनिद्रा वायुभोजनाः ॥

The Devas with controlled minds, and tranquil buddhies, who were sleepless and living on air, praised Lord Hrishikesa.

तेषामाविरभूद्वाणी अरूपा मेघनिःस्वना ।
सन्नादयन्ती ककुभः साधूनामभयंकरी ॥
मा भैष्ट विबुधश्रेष्ठास्सर्वेषां भद्रमस्तु वः ।
मद्दर्शनं हि भूतानां सर्वश्रेयोपपत्तये ॥

An aerial, untraceable voice, with thunderous resonance, and removing fear in the minds of Sadhus, arose and said, Oh! Chief of the Devas, fear not! Blessed be the worlds; My darshan (sight) will bring bliss unto all!

ज्ञातमेतस्य दौरात्म्यं दैतेयापशदस्य च ।
तस्य शान्तिं करिष्यामि कालं तावत्प्रतीक्षत ॥

I know the wickedness of that Hiranyakasipu, the worst of the Asura; and shall curb it. Let the proper time come.

तस्य दैत्यपतेः पुत्राश्चत्वारः परमाद्भुताः ।
प्रह्लादोऽभून्महांस्तेषां गुणैर्महदुपासकः ॥

Four sons, were born, for the king of the Asuras. Chief among them was Prahlada.

ब्रह्मण्यःशीलसंपन्नः सत्यसंधो जितेन्द्रियः ।
आत्मवत्सर्वभूतानामेकः प्रियसुहृत्तमः ॥

By his nature, adoring the great, dear to the Brahmins, full of pious conduct, and of the form of truth, with control over senses, he was a friend and darling of all beings like their very soul.

गुणैरलमसंख्येयैर्माहात्म्यं तस्य सूच्यते ।
वासुदेवे भगवति यस्य नैसर्गिकी रतिः ॥

न्यस्तक्रीडनको बालो जडवत्तन्मनस्तया ।
कृष्णग्रहगृहीतात्मा न वेद जगदीदृशम् ॥

आसीनः पर्यटन्नश्नन् शयानः प्रपिबन्ब्रुवन् ।
नानुसंधत्त एतानि गोविन्दपरिरम्भितः ॥

क्वचिद्रुदति वैकुण्ठचिन्ताशबलचेतनः ।
क्वचिद्धसति तच्चिन्ताह्लाद उद्गायति क्वचित् ॥

नदति क्वचिदुत्कण्ठो विलज्जो नृत्यति क्वचित् ।
क्वचित्तद्भावनायुक्तस्तन्मयोऽनुचकार ह ॥

क्वचिदुत्पुलकस्तूष्णीमास्ते संस्पर्शनिर्वृतः ।
अस्पन्दप्रणयानन्दसलिलामीलितेक्षणः ॥

स उत्तमश्लोकपदारविन्दयोर्निषेवयाऽकिंचनसङ्गलब्धया।
तन्वन्परां निर्वृतिमात्मनो मुहुर्दुःसङ्गदीनान्यमनः-
शमं व्यधात् ॥

His greatness is indicated, from the faultless and countless qualities, possessed by him. By nature, he had innate love for Lord Vasudeva, abandoning his play-things, seized with the spirit of Lord Krishna, childlike, he knew not the world like a fool.

Thus, Prahlada, caressed by Lord Govinda, knew not the world, while sitting, or going, or eating, or lying down, or drinking, or talking.

Sometimes, with mind agitated by contemplation of the Lord, he would weep, sometimes, laugh. At times, he would sing in joy over his meditation.

Sometimes, he would behave like one with mind utterly merged on the Lord or shout audibly or dance without a feeling of delicacy, sometimes with hair on end, with tears caused by Joy and undecaying love, with slightly closed eyes, he would sink into silence.

तस्मिन्महाभागवते महाभागे महात्मनि ।
हिरण्यकशिपू राजन्नकरोदघमात्मजे ॥

To this supreme and blessed devotee of a Mahathma, Hiranyakasipu did acts of perfidy.

युधिष्ठिर उवाच—

देवर्ष एतदिच्छामो वेदितुं तव सुव्रत ।
यदात्मजाय शुद्धाय पिताऽदात्साधवे ह्यघम् ॥

'Oh ! Divine Sage, of great vows, I wish to know from you how Hiranyakasipu proved treacherous to a pure and Sadhu son.

शण्डामर्कौ सुतौ तस्य दैत्यराजगृहान्तिके ॥
पाठयामासतुः पाठ्यानन्यांश्चासुरबालकान् ॥

Chanda and Marka (Asura Gurus) made Prahlada, son of Hiranyakasipu and other Asura youths, study their lessons.

यत्तत्र गुरुणा प्रोक्तं शुश्रुवेऽनुपपाठ च ।
न साधु मनसा मेने स्वपरासद्ग्रहाश्रमम् ॥

Then Prahlada learnt his lessons, as taught, but, in his heart did not deem, such a study, as good, on account of a false distinction, between one's own and another.

एकदाऽसुरराट् पुत्रमङ्कमारोप्य पाण्डव ।
पप्रच्छ कथ्यतां वत्स मन्यते साधु यद्भवान्॥

Once upon a time, the king of asuras, placed his son on his lap and asked him, Oh! Child, tell me a little of what you deem best (out of your studies.)

प्रह्लाद उवाच—

तत्साधु मन्येऽसुरवर्य देहिनां सदा समुद्विग्नधियाम-
सद्ग्रहात् ।
हित्वात्मपातं गृहमन्धकूपं वनं गतो यद्धरि-
माश्रयेत ॥

Prahlada said, " Oh father! Chief of the Asuras! to men obsessed with false notions of, I, You, etc., and consequent and constant grief, I think, that a refuge in Lord and going to a lonely place is best, leaving aside his home which is the cause of hell and like unto a dried-up well."

नारद उवाच—

श्रुत्वा पुत्रगिरो दैत्यः परपक्षसमाहिताः ।
जहास बुद्धिर्बालानां भिद्यते परबुद्धिभिः ॥

Hearing the words of his son. which were inclined towards his foe, Lord Vishnu, Hiranyakasipu laughed saying that his son's buddhi (intelligence), was spoilt by the advice of others.

गृहमानीतमाहूय प्रह्लादं दैत्ययाजकाः ।

प्रशस्य श्लक्ष्णया वाचा समपृच्छन्त सामभिः॥

Thereupon, the Asura priests, brought Prahlada to their house, and praising him by sweet words, asked him,

वत्स प्रह्लाद भद्रं ते सत्यं कथय मा मृषा ।

बालानति कुतस्तुभ्यमेष बुद्धिविपर्ययः ॥

"Oh dear Prahlada ! Blessed be you, tell us the truth, do not tell lies. How did you learn, these perverse teachings transcending the understanding of a youth".

यथा भ्राम्यत्ययो ब्रह्मन्स्वयमाकर्षसन्निधौ ।

तथा मे भिद्यते चेतश्चक्रपाणेर्यदृच्छया ॥

Prahlada says, 'Oh Guru! even as, the iron oscillates in the presence of a magnet; even so, my buddhi agitates in the presence of the Lord with chakra, of its own accord !

नारद उवाच—

एतावद्ब्राह्मणायोक्त्वा विरराम महामतिः ।
तं निर्भर्त्स्याथ कुपितः स दीनो राजसेवकः ॥

And, thus having replied, Prahlada became silent.

In anger, and with threat to Prahlada, the weakling (teacher) servant of the king says as follows :—

आनीयतामरे वेत्रमस्माकमयशस्करः ।
कुलाङ्गारस्य दुर्बुद्धेश्चतुर्थोऽस्योदितो दमः ॥

Let a cane be brought. The infliction of punishment is ordained, in the shastras, for this doer of infamy, and cause of the ruin of the race, with bad buddhi.

दैतेयचन्दनवने जातोऽयं कण्टकद्रुमः ।
यन्मूलोन्मूलपरशोर्विष्णोर्नालायितोऽर्भकः ॥

This is a thorny tree, amid Sandal forest trees of Asuras. To Vishnu, the axe, who cut at the root of these Asuras, this boy is a handle.

तत एनं गुरुर्ज्ञात्वा ज्ञातज्ञेयचतुष्टयम् ।
दैत्येन्द्रं दर्शयामास मातृमृष्टमलंकृतम् ॥

Then, the teacher saw that Prahlada, became proficient in the four arts, took him to the regal presence, after his mother had bathed and adorned him.

आरोप्याङ्कमवघ्राय मूर्धन्यश्रुकलाम्बुभिः ।
आसिञ्चन्विकसद्वक्त्रमिदमाह युधिष्ठिर ॥

Oh Udhishtra, he placed the child on his lap, shed tears of joy and moistened him and with blossomed face, told him thus :—

हिरण्यकशिपुरुवाच—

प्रह्लादानूच्यतां तात स्वधीतं किंचिदुत्तमम् ।
कालेनैतावतायुष्मन्यदशिक्षद्गुरोर्भवान् ॥

"Prahlada, Oh child with long life! Tell me, the essence of what you learnt, and well of your teacher, till now.

प्रह्लाद उवाच—

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।
अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥

इति पुंसार्पिता विष्णौ भक्तिश्चेन्नवलक्षणा ।
क्रियते भगवत्यद्धा तन्मन्येऽधीतमुत्तमम् ॥

निशम्यैतत्सुतवचो हिरण्यकशिपुस्तदा ।
गुरुपुत्रमुवाचेदं रुषा प्रस्फुरिताधरः ॥

Prahlada, "Listening to the stories of the Lord, uttering them, remembering them and prostration at the Lords feet, archana, salutation, service and friendship, and dedication of one self:—devotion with this ninefold characteristics, if practised towards the Lord :—These I regard as the grandest lessons learnt."

On hearing these words of his son, Hiranyakasipu, with lips biting, on account of anger, tells the sons of his guru:

ब्रह्मबन्धो किमेतत्ते विपक्षं श्रयतासता ।
असारं ग्राहितो बालो मामनादृत्य दुर्मते ॥

Oh wretch of Brahmins, with crooked intelligence; Why did you do this unbefitting thing? My son has imbibed useless lessons from you, who are attached to my foe and that in utter disregard of my words.

गुरुपुत्र उवाच—

न मत्प्रणीतं न परप्रणीतं सुतो वदत्येष तवेन्द्रशत्रो ।
नैसर्गिकीयं मतिरस्य राजन्नियच्छ मन्युं कददाः
स मा नः ॥

The son of the Guru says, "Oh foe of Indras, Your son, says, not that which was taught, either by me or others.

This buddhi (intelligence) is naturally his own. Restrain thy anger and conceive not any ill-will to us."

नारद उवाच—

गुरुणैवं प्रतिप्रोक्तो भूय आहासुरः सुतम् ।
न चेद्गुरुमुखीयं ते कुतोऽभद्रासती मतिः ॥

Thus spoken to by the son of the guru the asura king thus told Prahlada:

If these teachings were not imparted to you by your guru, how and where did you acquire this wicked and inauspicious buddhi (intelligence).

प्रह्लाद उवाच—

मतिर्न कृष्णे परतः स्वतो वा मिथोऽभिपद्येत गृह-
व्रतानाम् ।
अदान्तगोभिर्विशतां तमिस्रं पुनः पुनश्चर्वित-
चर्वणानाम् ॥

The son replied, "To people who are householders, with untrained indryas, getting into strange wombs, and enjoying the same sensual pleasures, in a vicious circle, the mind does not enter into the Lord, either *suo motu* or stimulated by others or through good association.

न ते विदुः स्वार्थगतिं हि विष्णुं दुराशया ये बहि-
रर्थमानिनः ।
अन्धा यथान्धैरुपनीयमाना वाचीशतन्त्यामुरु-
दाम्नि बद्धाः ॥

People (who being tied down by the edicts of the ritual portion of the Vedas), perform merely the ceremonial portions

thereof (kamyakarmas) and who prompted by their vicious instincts, put a supreme value on their sensual pleasures derived by the unrestrained outflow of their sense instincts, regardless of the supreme cause of their self-emancipation, Vishnu, only enact the Episode of the blind leading the blind.

इत्युक्त्वोपरतं पुत्रं हिरण्यकशिपू रुषा ।
अन्धीकृतात्मा स्वोत्सङ्गान्निरस्यत महीतले ॥

Hiranyakasipu, with mind dimmed by anger, pushed from his lap, his son, who looked placid after his replies.

आहामर्षरुषाविष्टः कषायीभूतलोचनः ।
वध्यतामाश्वयं वध्यो निःसारयत नैर्ऋताः ॥

And with eyes reddened with rage and overpowered by jealousy and anger, he addressed the Rakshasas :—Oh Asuras, kill this boy, a fit victim for murder. Let this fellow be killed forthwith ; he has committed the real patricide. Neck him out.

अयं मे भ्रातृहा सोऽयं हित्वा स्वान्सुहृदोऽधमः ।
पितृव्यहन्तुर्यः पादौ विष्णोर्दासवदर्चति ॥

This worthless boy, who may be said to be discarding us, his well wishers, and like a slave, worships at the feet of Vishnu, who killed his uncle.

विष्णोर्वा साध्वसौ किं नु करिष्यत्यसमञ्जसः ।
सौहृदं दुस्त्यजं पित्रोरहाद्यः पञ्चहायनः ॥

This boy of five has discarded his love for his parents. What good is this wretched boy going to render, even unto our foe Vishnu?

सर्वैरुपायैर्हन्तव्यः सभोजशयनासनैः ।
सुहृल्लिङ्गधरः शत्रुर्मुनेर्दुष्टमिवेन्द्रियम् ॥

Kill him by all fatal devices, either connected with his food or his bed or his seat. He is like a sinful Indriya (organ) for a holy-sage, and has put on the guise of a well wisher.

दिग्गजैर्दन्दशूकैश्च अभिचारावपातनैः ।
मायाभिः संनिरोधैश्च गरदानैरभोजनैः ॥

हिमवाय्वग्निसलिलैः पर्वताक्रमणैरपि ।
न शशाक यदा हन्तुमपापमसुरः सुतम् ।
चिन्तां दीर्घतमां प्राप्तस्तत्कर्तुं नाभ्यपद्यत ॥

Even by various expedients, such as, by invoking the aid of the elephants, supporting the quarters of the Universe, by fierce serpents, by destructive mantras, by rolling from mountain tops, by confinement in dark cells, by poison and starvation, exposure to icy cold, wind, fire, and water, Hiranyakasipu could not take the life of his unoffending son; unable to get at any device to kill him, he with a heavy heart said as follows :—

अप्रमेयानुभावोऽयमकुतश्चिद्भयोऽमरः ।
नूनमेतद्विरमेन मृत्युर्मे भोविता न वा ॥

"He is of immeasureable greatness, fearless, deathless; verily I am going to

die, on account of his hatred, otherwise I am unslayable."

इति तं चिन्तया किंचिन्म्लानश्रियमधोमुखम् ।
शण्डामर्कावौशनसौ विविक्त इति होचतुः ॥

The sons of his guru, Chanda and Marka, said in private, as follows to Hiranyakasipu, who was overcome by anxious care and looked cheerless with somewhat faded grace, and down-cast face as follows:—

इमं तु पाशैर्वरुणस्य बद्ध्वा निधेहि भीतो न पलायते यथा ।
बुद्धिश्च पुंसो वयसार्यसेवया यावद्गुरुर्भार्गव आगमिष्यति ॥

Until the advent of Sukracharyar, he must be kept under restraint, by means of Varuna pasa—so that he may not run away. In course of time and by the teachings of the great, he may come to his proper senses.

तथेति गुरुपुत्रोक्तमनुज्ञायेदमब्रवीत् ।
धर्मा ह्यस्योपदेष्टव्या राज्ञां ये गृहमेधिनाम् ॥

Hearing the words of his Guru's sons, and consenting to the course, he asked them to teach the canons (those duties) of conduct, required for kings and house-holders.

यदाचार्यः परावृत्तो गृहमेधीयकर्मसु ।
वयस्यैर्बालकैस्तत्र सोपहूतः कृतक्षणैः ॥

When the priest, was engaged in his household duties, his comrades in age, would invite Prahalada on leisure occasions.

यथा हि पुरुषस्येह विष्णोः पादोपसर्पणम् ।
यदेष सर्वभूतानां प्रिय आत्मेश्वरः सुहृत् ॥

In this human birth, Vishnu's feet, alone deserve to be reached. For, the Lord Vishnu, is beloved of all beings. In fact he is the lord, well-wisher and the very soul of all.

कोऽन्वर्थतृष्णां विसृजेत्प्राणेभ्योऽपि य ईप्सितः ।
यं क्रीणात्यसुभिः प्रेष्टैस्तस्करः सेवको वणिक्॥

Thieves, servants, and merchants, are prepared to sell their precious lives, for the sake of money. This being the case, whom can you expect, to renounce this, for, money which is valued as more—than the very life.

कथं प्रियाया अनुकम्पितायाः सङ्गं रहस्यं रुचिरांश्च मन्त्रान् ।
सुहृत्सु च स्नेहसितः शिशूनां कलाक्षराणामनुरक्तचित्तः ॥

Who will be prepared to renounce the secret association of a beloved wife, capable of exciting the lover's affection and her curtain lectures, or the association with tender lisping babes, and a mind capable of showing one's love towards them and equally capable of effecting mutual bonds ?

वित्तेषु नित्याभिनिविष्टचेता विद्वांश्च दोषं परवित्त
हर्तुः ।
प्रेत्येह चाथाप्यजितेन्द्रियस्तदशान्तकामो हरते
कुटुम्बी ॥

Only those people, who are of a greedy nature, who are ignorant of the consequences, that may arise, both in this and the world to come, as a result of confiscating other peoples' money and who have not conquered their senses, will be prepared to rob others, of their possessions.

विद्वानपीत्थं दनुजाः कुटुम्बं पुष्णन्स्वलोकाय न
कल्पते वै ।
यः स्वीयपारक्यविभिन्नभावस्तमः प्रपद्येत यथा
विमूढः ॥

Oh Asuras! Even a learned man finds himself absorbed in discharging his duties to the family, without being able to spare even a single moment for the study of the true nature of the Athma.

Learned as he is, he cherishes the notion of "This is my own and this of others" as an ordinary ignorant individual and thus loses himself in ignorance.

ततो विदूरात्परिहृत्य दैत्या दैत्येषु सङ्गं विषयात्मकेषु ।
उपेत नारायणमादिदेवं स मुक्तसङ्गैरिषितोपवर्गः॥

न ह्यच्युतं प्रीणयतो बह्वायासोऽसुरात्मजाः ।
आत्मत्वात्सर्वभूतानां सिद्धत्वादिह सर्वतः ॥

Therefore, Oh Ye Asuras, discard the company of the worldly-minded Asuras, and take refuge in 'Narayana' the first of the Gods; That Lord is devoid of attachment and of the form of eternal bliss. Oh Sons of Asuras! the Lord is the soul of all beings and is omnipresent; it is not difficult to please him.

जन्माद्याः षडिमे भावा दृष्टा देहस्य नात्मनः ।
फलानामिव वृक्षस्य कालेनेश्वरमूर्तिना ॥

On account of the time spirit, which is of the form of God, the six conditions

beginning with genesis etc., pertain to the body and not to the soul ; like the fruit yielding tree.

आत्मा नित्योऽव्ययः शुद्ध एकः क्षेत्रज्ञ आश्रयः ।
अविक्रियः स्वदृग्हेतुर्व्यापकोऽसङ्ग्यनावृतः ॥

This Atma is eternal, undecaying, pure, knower of the self, the supporter, unchanging, self-luminous, unconditional, all pervading, unattached, unencumbered.

एतैर्द्वादशभिर्विद्वानात्मनो लक्षणैः परैः ।
अहं ममेत्यसद्भावं देहादौ मोहजं त्यजेत् ॥

स्वर्णं यथा ग्रावसु हेमकारः क्षेत्रेषु योगैस्तदभिज्ञ
आप्नुयात् ।
क्षेत्रेषु देहेषु तथात्मयोगैरध्यात्मविद्ब्रह्मगतिं लभेत॥

The wise, by means of these twelve attributes, must discard, false notions of the ego, caused by delusion. Even as the skilled goldsmith, by his process, seperates the gold from the dross ; even so, the knower of the true-self by his yoga practices, attains Brahman.

देहस्तु सर्वसंघातो जगत्तस्थुरिति द्विधा ॥
अत्रैव मृग्यः पुरुषो नेति नेतीत्यतत्त्यजन् ॥

The body is a combination of several ingredients and is twofold, that is a combination of spirit and matter. Even in this body, the soul, should be realised, by a process of elimination, such as 'not this' 'not this' in relation to non-self.

हरिः सर्वेषु भूतेषु भगवानास्त ईश्वरः ।
इति भूतानि मनसा कामैस्तैः साधु मानयेत् ॥

एवं निर्जितषड्वर्गैः क्रियते भक्तिरीश्वरे ।
वासुदेवे भगवति यया संलभते रतिम् ॥

Meditating upon Lord Hari as existing in all, seated in all, honour all beings, by giving them desired objects. Thus, the man who has conquered the six qualities should practise devotion to Lord Vasudeva, so that one feels true joy.

कोऽतिप्रयासोऽसुरबालका हरेरुपासने स्वे हृदि च्छिद्र-
वत्सतः ।
स्वस्यात्मनः सख्युरशेषदेहिनां सामान्यतः किं
विषयोपपादनैः ॥

Oh Asura Boys, what difficulty is there in worshipping Hari, who is like the Akasa in one's own heart, and of the form of truth, and a friend of all creation. What use is there, in seeking ordinary pleasures ?

किमेतैरात्मनस्तुच्छैः सह देहेन नश्वरैः ।
अनर्थैरर्थसंकाशैर्नित्यानन्दमहोदधेः ॥

That body for which, man desires all pleasures is destined for others, (dog, fox, etc.,) is perishable, is born and dies.

देवोऽसुरो मनुष्यो वा यक्षो गन्धर्व एव च ।
भजन्मुकुन्दचरणं स्वस्तिमान्स्याद्यथा वयम् ॥

नालं द्विजत्वं देवत्वमृषित्वं वाऽसुरात्मजाः ।
प्रीणनाय मुकुन्दस्य न वृत्तं न बहुज्ञता ॥

न दानं न तपो नेज्या न शौचं न व्रतानि च ।
प्रीयतेऽमलया भक्त्या हरिरन्यद्विडम्बनम् ॥

ततो हरौ भगवति भक्तिं कुरुत दानवाः ।
आत्मौपम्येन सर्वत्र सर्वभूतात्मनीश्वरे ॥

O' Asuras! Devas, Asuras, Men, Rakshasas, Gandharvas, will attain bliss according to their devotion, to the feet of Lord Mukundha; nor is it enough, that one is merely a brahmin, or a God, or a Rishi to please the Lord; nor good conduct, nor much learning, nor charity, nor austerity, nor worship, nor purity, nor vows, can please him. But, the Lord is pleased by pure love. Everything else is ostentation. Therefore you Dhanavas, at all times and towards all beings, and towards Hari, the Lord of all beings, practise love as unto your ownself.

नारद उवाच—

अथ दैत्यसुताः सर्वे श्रुत्वा तदनुवर्णितम् ।
जगृहुर्निरवद्यत्वान्नैव गुर्वनुशिक्षितम् ॥

अथाचार्यसुतस्तेषां बुद्धिमेकान्तसंस्थिताम् ।
आलक्ष्य भीतस्त्वरितो राज्ञ आवेदयद्यथा ॥
श्रुत्वा तदप्रियं दैत्यो दुःसहं तनयानयम् ।
कोपावेशचलद्गात्रः पुत्रं हन्तुं मनो दधे ॥

The Asura boys, grasped the faultless teaching of Prahlada and paid no heed to the words of the Guru, and the sons of the Guru saw, that the buddhi of the students, had been turned inwards, ran in fear, to the King and informed him of the fact. The Asura King, heard about the iniquities of his son, as told by the preceptor, and in a fit of anger, with quaking body, set his mind, on the death of his son.

क्षिप्त्वा परुषया वाचा प्रह्लादमतदर्हणम् ।
आहेक्षमाणः पापेन तिरश्चीनेन चक्षुषा ॥
प्रश्रयावनतं दान्तं बद्धाञ्जलिमवस्थितम् ।
सर्पः पदाहत इव श्वसन्प्रकृतिदारुणः ॥

Sighing like a trodden serpent, and by nature cruel, he saw with his crooked

and sinful eyes, Prahlada, with humble —obeisance, and restrained senses, and folded hands, standing close by, and abused him with his vile tongue.

हे दुर्विनीत मन्दात्मन्कुलभेदकराधम ।
स्तब्धं मच्छासनोद्धूतं नेष्ये त्वाद्य यमक्षयम् ॥

Oh wicked fellow, of dull understanding ! and traitor to the race ; Even now I shall transport you, to the world of Yama—you, who disregarded my command.

क्रुद्धस्य यस्य कम्पन्ते त्रयो लोकाः सहेश्वराः ।
तस्य मेऽभीतवन्मूढ शासनं किंबलोऽत्यगाः ॥

प्रह्लाद उवाच—
न केवलं मे भवतश्च राजन्स वै बलं बलिनां चा-
परेषाम् ।
परेऽवरेऽमी स्थिरजङ्गमा ये ब्रह्मादयो येन वशं
प्रणीताः ॥

स ईश्वरः काल उरुक्रमोऽसावोजःसहःसत्त्वबलेन्द्रि-
यात्मा ।
स एव विश्वं परमः स्वशक्तिभिः सृजत्यवत्यत्ति
गुणत्रयेशः ॥

जह्यासुरं भावमिमं त्वमात्मनः समं मनो धत्स्व न
सन्ति विद्विषः ।
ऋतेऽजितादात्मन उत्पथस्थितात्तद्धि ह्यनन्तस्य
महत्समर्हणम् ॥

दस्यून्पुराषण्ण विजित्य लुम्पतो मन्यन्त एके स्वजिता
दिशो दश ।
जितात्मनो ज्ञस्य समस्य देहिनां साधोः स्वमोह-
प्रभवाः कुतः परे ॥

हिरण्यकशिपुरुवाच—

व्यक्तं त्वं मर्तुकामोऽसि योऽतिमात्रं विकत्थसे ।
मुमूर्षूणां हि मन्दात्मन्ननु स्युर्विप्लवा गिरः ॥

यस्त्वया मन्दभाग्योक्तो मदन्यो जगदीश्वरः ।
क्वासौ यदि स सर्वत्र कस्मात्स्तम्भे न दृश्यते ॥

सोऽहं विकत्थमानस्य शिरः कायाद्धरामि ते ।
गोपायेत हरिस्त्वाद्य यस्ते शरणमीप्सितम् ॥

एवं दुरुक्तैर्मुहुरर्दयन्रुषा सुतं महाभागवतं महासुरः ।
खड्गं प्रगृह्योत्पतितो वरासनात्स्तम्भं तताडातिबलः
स्वमुष्टिना ॥

तदैव तस्मिन्निनदोऽतिभीषणो बभूव येनाण्डकटाह-
मस्फुटत् ।
यं वै स्वधिष्ण्योपगतं त्वजादयः श्रुत्वा स्वधा-
माप्ययमङ्ग मेनिरे ॥

स विक्रमन्पुत्रवधेप्सुरोजसा निशम्य निर्ह्रादमपूर्व-
मद्भुतम् ।
अन्तःसभायां न ददर्श तत्पदं वितत्रसुर्येन
सुरारियूथपाः ॥

सत्यं विधातुं निजभृत्यभाषितं व्याप्तिं च भूतेष्वखि-
लेषु चात्मनः ।
अदृश्यतात्यद्भुतरूपमुद्वहन्स्तम्भे सभायां न मृगं न
मानुषम् ॥

स सत्त्वमेनं परितोऽपि पश्यंस्तम्भस्य मध्यादनु
निर्जिहानम् ।
नायं मृगो नापि नरो विचित्रमहो किमेतन्नृ-
मृगेन्द्ररूपम् ॥

मीमांसमानस्य समुत्थितोऽग्रतो नृसिंहरूपस्तदलं
भयानकम् ।
प्रतप्तचामीकरचण्डलोचनं स्फुरत्सटाकेसरजृम्भि-
ताननम् ॥
करालदंष्ट्रं करवालचञ्चलक्षुरान्तजिह्वं भ्रुकुटी
मुखोल्बणम् ।
स्तब्धोर्ध्वकर्णं गिरिकन्दराद्भुतव्यात्तास्यनासं
हनुभेदभीषणम् ॥
दिविस्पृशत्कायमदीर्घपीवरग्रीवोरुवक्षस्थलमल्पमध्यमम् ।
चन्द्रांशुगौरैश्छुरितं तनूरुहैर्विष्वग्भुजानीकशतं
नखायुधम् ॥
दुरासदं सर्वनिजेतरायुधप्रवेकविद्रावितदैत्यदानवम् ।

Should I get angry, the three worlds with their respective deities, will tremble. Under what support, did you disobey my order, of such potency ?

'Oh King, it is not, that I or you are strong. That Lord to whom the high and the low, the movable and immovable, and Brahma and others are subjects :—that

Lord is more powerful than the most. That very Lord, endowed with prowess, is the Time-Spirit, and is the vitality of the indriyas and mind as well, and is the soul of courage and strength. That supreme Lord, who controls the three energies, (gunas), by means of his desire, creates, sustains, and destroys the worlds. Therefore, abandon Your Asura nature. Attain peace of mind. There are no other enemies, excepting the wicked and the unconquered mind. The attainment of that equilibrium of mind, is the highest worship of the Lord. Some people, without first conquering the six thieves, (kama etc.), capable of enveloping all, regard themselves as having conquered the ten quarters of the globe. To a wise man, with the same vision towards all beings, and with his mind controlled, whence will his enemies spring up?' Hiranyakasipu says, "Oh fool, You court

death and you blabber. Words falter for him who deserves his end. Oh unfortunate boy, you said that there is another Sovereign of the Earth, where is he ?"

Prahlada says :—"He is here and there".

Hiranyakasipu :—"Then why not in this pillar?"

Prahlada:—Here also he is seen !!

Hiranyakasipu, not seeing Hari, said, "I shall now sever your head, from your body. Let that Vishnu, in whom you desire to take refuge, now protect you." Thus by cruel words, the mighty and great Asura, Hiranya, often used threats to his most holy son and teased him. At once with sword in hand, and jumping from his regal seat of grandeur, kicked the pillar. Oh King! at that moment, there arose a fearful cry in that pillar, on account of which this Universe was torn asunder and the noise reached the abode of Brahma

and others. Listening to those shouts, they thought that their abodes were in danger. When Hiranyakasipu was fondly and sternly resolved, on the death of his son, there arose an unheard of and miraculous noise, whose origin could not be traced, in the midst of that assemblage. The assembled Asuras trembled on hearing that noise and the Lord with a wondrous form appeared in that pillar.

Neither of the form of man, nor of the beast, in order to render as true, the words of his devotee Prahlada and to demonstrate his pervading nature in all beings. He said, after a glance on all sides at the being, that was emerging from the centre of the pillar, "Oh! what marvel this, neither a man nor a beast! this is the form of a man and a lion!" That form of Lord Narasimha, was a fearful one. Causing people to take to flight, like melted gold

with fierce eye, glittering manes, yawning face, jaws, and a tongue like the blade of a sharp knife, with long, straightened ears, growing and moving, by the strain of the eyebrows, with mouth and nose open aghast, like a mountain cave, with fearful chins and a body reaching up the skies, with short and fat neck and chest, with small belly, with white hair, like the rays of the moon, with several hands and finger nails as weapons, inaccessible, with his own weapon of disc, and weapon of Vajra, (thunderbolt) pertaining to others, with daityas and Devas, running in panic :—the form appeared before Hiranyakasipu.

प्रायेण मेऽयं हरिणोरुमायिना वधः स्मृतोऽनेन
समुद्यतेन किम् ॥
एवं ब्रुवंस्त्वभ्यपतद्गदायुधो नदन्नृसिंहं प्रति दैत्य-
कुञ्जरः ।
अलक्षितोऽग्नौ पतितः पतङ्गमो यथा नृसिंहौजसि-
सोसुरस्तदा ॥

न तद्विचित्रं खलु सत्त्वधामनि स्वतेजसा यो नु
पुरापिवत्तमः ।

The Chief of Asuras, per chance, thought that some such similar death, would occur to him, by Vishnu the Lord of Maya. But, he thought as to what could befall to him, on account of the effort of Narasimha and with a roaring noise, took his mace in his hand, & came opposite to the Lord. Even like unto the insect, that falls unknowingly into the fire, even so the Asura was dazzled by the effiulgence of the Lord. Nor is this anything to be marvelled at, in Hari, the abode of satva (purity). Did not this Lord at the beginning of creation, absorb the darkness (of the dissolution of the world)?

ततोऽभिपद्याभ्यहनन्महासुरो रुषानृसिंहं
गदयोरुवेगया ॥

तं विक्रमन्तं सगदं गदाधरो महोरगं तार्क्ष्यसुतो
यथाग्रहीत् ।

The great Asura, attacked in vain, with the swift force of his mace, and the

Lord seized him, who was running here and there, with mace in hand, even as the Garuda catches the serpent.

स तस्य हस्तोत्कलितस्तदाऽसुरो विक्रीडतो
यद्वदहिर्गरुत्मतः ॥

असाध्वमन्यन्त हृतौकसोऽमरा घनच्छदा भारत
सर्वधिष्ण्यपाः ।
तं मन्यमानो निजवीर्यशङ्कितं यद्धस्तमुक्तो नृहरिं
महासुरः ।
पुनस्तमासज्जत खड्गचर्मणी प्रगृह्य वेगेन जितश्रमो
मृधे ॥

विष्वक्स्फुरन्तं ग्रहणातुरं हरिर्व्यालो यथाखुं कुलि-
शाक्षतत्वचम् ।
द्वार्यूर आपात्य ददार लीलया नखैर्यथाहिं गरुडो
महाविषम् ॥

Even as, the snake eludes the grasp of Garuda, even so Hiranyakasipu eluded the grasp (seizure) of Sri Narasimha. The Loka Palas, (guardian deities,) who having been ousted from their abodes, had been hiding behind clouds, thought this to be ominous.

Hiranyakasipu, who, got off the clutches of Narasimha, thinking, the latter to be inferior to him in valour again took up his sword, and shield and attacked the Lord, unmindful of the fatigue of the war.

Even as a serpent catches a rat, Narasimha seized Hiranyakasipu, who hovered on all sides, eager to seize the Lord but he was caught with an unbruised skin, even after the use of the Vajra;

and Hari placed him on the door step and tore him by his nails as a pastime, even as Garuda tears the serpent.

तदा विमानावलिभिर्नभस्तलं दिदृक्षतां संकुलमास
नाकिनाम् ।
सुरानका दुन्दुभयोऽथ जघ्निरे गन्धर्वमुख्या
ननृतुर्जगुः स्त्रियः ॥

Then rows of aerial chariots (vimanams) of the Devas, who were eager to see the Lord, filled the sky, and divine music and Dhundibi were played. And the Gandarva chiefs and divine damsels danced and sang.

स तत्करस्पर्शधुताखिलाशुभः सपद्यभिव्यक्तपरात्म-
दर्शनः ।
तत्पादपद्मं हृदि निर्वृतो दधौ हृष्यत्तनुः
क्लिन्नहृदश्रुलोचनः ॥

Prahlada, who was the cleansed of all his infirmities and in whom dawned at once the supreme wisdom, became immersed in Joy, with his hair on end, and heart bedewed with love and eyes full of tears, and mind lost, in meditation of the Lord.

अस्तौषीद्धरिमेकाग्रमनसा सुसमाहितः ।
प्रेमगद्गदया वाचा तन्यस्तहृदयेक्षणः ॥

With his heart and eyes, set with Equanimity on the Lord, Prahlada with faltering words and an engrossed mind praised Hari as follows :—

प्रह्लाद उवाच—

ब्रह्मादयः सुरगणा मुनयोऽथ सिद्धाः सत्त्वैकतान-
मतयो वचसां प्रवाहैः ।
नाराधितुं पुरुगुणैरधुनापि पिप्रुः किं तोष्टुमर्हति
स मे हरिरुग्रजातेः ॥

"When even Brahma and other Gods and sages and Siddhars, whose buddhi is filled, with satvic energies have not with their fluency of speech and diction, been able even to-day to offer suitable worship to you, how can I of a wicked race, be a proper person to praise you?"

मन्ये धनाभिजनरूपतपःश्रुतौजस्तेजःप्रभावबलपौरुष-
बुद्धियोगाः ।
नाराधनाय हि भवन्ति परस्य पुंसो भक्त्या
तुतोष भगवान्गजयूथपाय ॥

'I deem that wealth, good family connection, handsome appearance, Tapas, learning, restraint of Indryas, Splendour Valour, strength, power, intelligence, Yoga, all these are of no use for the worship of the Lord'. Bhagavan was pleased by the (mere) love (Bhakthi) of the leader of elephants.

विप्राद्विषड्गुणयुतादरविन्दनाभपादारविन्दविमुखा-
च्छ्वपचं वरिष्ठम् ।
मन्ये तदर्पितमनोवचनोहितार्थप्राणं पुनाति सकुलं
न तु भूरिमानः ॥

'I deem as superior, a chandala (a low class man) whose mind and speech, action, wealth and Prana, are surrendered unto the service of the Lord, as superior,

to a Brahmin endowed with the aforesaid twelve virtues but with his mind turned away from Lord's feet. That lowest born, purifies his race but not the arrogant Brahmin.

नैवात्मनः प्रभुरयं निजलाभपूर्णो मानं जनादविदुषः
करुणो वृणीते ।
यद्यज्जनो भगवते विदधीत मानं तच्चात्मने प्रति-
मुखस्य यथा मुखश्रीः ॥

'The Lord who is full in his own glory, does not covet the offering of the ignorant, but, on account of his grace he accepts them. Whatever, Pujah is performed to this Lord, enhances one's own glory, even as, the adornment of the face adds to the beauty of the one reflected, (in the mirror.)

तद्यच्छ मन्युमसुरश्च हतस्त्वयाद्य मोदेत साधुरपि
वृश्चिकसर्पहत्या ।
लोकाश्च निर्वृतिमिताः प्रतियन्ति सर्वे रूपं
नृसिंह विभयाय जनाः स्मरन्ति ॥

'Oh Narasimha, restrain thy anger. The Asura is now dead. Even a Sadhu,

feels joy at the killing of a snake or scorpion. The people expect bliss and thy freedom from anger. For the sake of fearlessness, people meditate on thy form.

नाहं बिभेम्यजित तेऽतिभयानकास्यजिह्वार्कनेत्रभ्रुकुटीर-
भसोग्रदंष्ट्रात् ।

'Oh thou invincible! Nor am I afraid of thy terrible Tongue or sunlike eyes, quiver of thy brows or fearful jaw.

त्रस्तोस्म्यहं कृपणवत्सल दुःसहोग्रसंसारचक्रकदनाद्-
ग्रसतां प्रणीतः ।

बद्धः स्वकर्मभिरुशत्तम तेऽङ्घ्रिमूलं प्रीतोऽपवर्ग-
मरणं ह्वयसे कदा नु ॥

'But afraid, I am, of the unbearable, and fierce sorrows of samsara. Bound by my fate, I was pushed into cruel objects of senses ; Oh thou fair minded ! When are you going to take me lovingly, to your feet of the form of Paradise ?

न्यस्येदमात्मनि जगद्विलयाम्बुमध्ये शेषेऽत्मना निज-
सुखानुभवो निरीहः ।
योगेन मीलितदृगात्मनि पीतनिद्रस्तुर्ये स्थितो न
तु तमो न गुणांश्च युङ्क्षे ॥

'In the midst of the waters of the deluge, you retain this Universe in yourself and revel and slumber in the bliss of atma, actionless, with eyes closed, on account of yoga and with vanished slumbers, in the glare of atma and in the fourth stage, you are not attached to sleep or pleasures.'

एतद्य आदिपुरुषस्य मृगेन्द्रलीला दैत्येन्द्रयूथपवधं
प्रयतः पठेत ।
दैत्यात्मजस्य च सतां प्रवरस्य पुण्यं श्रुत्वानुभाव-
मकुतोभयमेति लोकम् ॥

The pureminded, listen to the stories of Narasimham, the ancient Purusha, the sack of Hiranyakasipu and other asura chieftains, and the glories of Prahlada greatest among sadhus, and reach the world of the fearless.

युधिष्ठिर उवाच—

गृहस्थ एतां पदवीं विधिना येन चाञ्जसा ।
याति देवऋषे ब्रूहि मादृशो गृहमूढधीः ॥

Udhistra says:—Oh Divine Sage! Tell me how the house-holder, like me, with his buddhi, attached to household duties, can attain bliss.

नारद उवाच—

गृहेष्ववस्थितो राजन्क्रियाः कुर्वन्गृहोचिताः ।
वासुदेवार्पणं साक्षादुपासीत महामुनीन् ॥

I shall tell, how a man does karma (action) and is yet unaffected by its results.

The householder, ought to follow his duties and dedicate such actions to Lord Vasudeva and worship sages.

शृण्वन्भगवतोऽभीक्ष्णमवतारकथामृतम् ।
श्रद्दधानो यथाकालमुपशान्तजनावृतः ॥

Unfailingly and with faith, he ought to listen often to the avatars of the Lord and seek the company of the Emancipated.

सत्सङ्गाच्छनकैः सङ्गमात्मजायात्मजादिषु ।
विमुच्येन्मुच्यमानेषु स्वयं स्वप्नवदुत्थितः ॥

Even as, the awakened man discards the visions of the dream, even so, by saintly company, he ought to abandon the association of body, wife and children.

यावद्भ्रियेत जठरं तावत्स्वत्वं हि देहिनाम् ।
अधिकं योभिमन्येत स स्तेनो दण्डमर्हति ॥

The embodied, ought to be content with satiating one's needs ; if he wants more, he is a thief liable to be punished.

मृगोष्ट्रखरमर्काखुसरीसृप्खगमक्षिकाः ।
आत्मनः पुत्रवत्पश्येत्तैरेषामन्तरं कियत् ॥

He ought to adopt equality of vision, towards the beast, camel, ass, monkey, rat, serpent, fly, even as he would see himself or his son. What difference is there between one's son and any other being (the same Easwara pervading all beings).

जह्याद्यदर्थे स्वप्राणान्हन्याद्वा पितरं गुरुम् ।

तस्यां स्वत्वं स्त्रियां जह्याद्यस्तेन ह्यजितो जितः ॥

Towards that woman, on whose account, he inflicts suffering on his own energies, & his father, and his guru, he ought to abandon ideas of her being his own. The man who remains invincible, by a woman subjugates Easwara.

देवानृषीन्नृभूतानि पितॄनात्मानमन्वहम् ।

स्ववृत्त्यागतवित्तेन यजेत पुरुषं पृथक् ॥

Let him worship every day Devas, Rishies, human beings, Bhuthas, Pitris, his own self, and the Purusha, the director of all actions, by the fruits of his own exertions.

जीवराशिभिराकीर्ण आण्डकोशाङ्घ्रिपो महान् ।

तन्मूलत्वादच्युतेज्या सर्व जीवात्मतर्पणम् ॥

This tree of the Universe is full of life and Lord Vishnu is its root. Therefore Worship of Vishnu is for the welfare of all beings.

सदा संतुष्टमनसः सर्वाः सुखमया दिशः ।
शर्कराकण्टकादिभ्यो यथोपानत्पदः शिवम् ॥

To the wearer of shoes, no pain is caused by stone or thorn. Even so, to the happy minded, on all sides, there is joy.

संतुष्टः केन वा राजन्न वर्तेतापि वारिणा ।
औपस्थ्यजैह्वयकार्पण्याद्गृहपालायते जनः ॥

Does not the man content with water subsist ? But people by the pleasures of the tongue and sex become pitiable dogs.

असंकल्पाज्जयेत्कामं क्रोधं कामविवर्जनात् ।
अर्थानर्थेक्षया लोभं भयं तत्त्वावमर्शनात् ॥
आन्वीक्षिक्या शोकमोहौ दम्भं महदुपासया ।
योगान्तरायान्मौनेन हिंसां कायाद्यनीहया ॥

By abandonment of Sankapala, (Resolves) conquer desires. By conquering desires, win anger, subjugate avarice by the conviction that money is useless.

Conquer fear by investigation into Thathvas (philosophy of matter and spirit). Root out grief and delusion by inquiry into atma (self) and anatma (non-self) conquer, vain show by the company of the great, obstacles to yoga by silence, and suffering by disgust towards the body.

एतैरन्यैश्च वेदोक्तैर्वर्तमानः स्वकर्मभिः ।
गृहेऽप्यस्य गतिं यायाद्राजंस्तद्भक्तिमान्नरः ॥

Oh King! The man who practises the aforesaid and other ordained rules of Conduct along with devotion to Lord Krishna, attains the status of the Lord though a householder.

स वा अयं ब्रह्म महद्विमृग्यं कैवल्यनिर्वाणसुखानुभूतिः ।
प्रियः सुहृद्वः खलु मातुलेय आत्मार्हणीयो विधिकृद्गुरुश्च ॥

न यस्य साक्षाद्भवपद्मजादिभी रूपं धिया वस्तुतयोप-
वर्णितम् ।

मौनेन भक्त्योपशमेन पूजितः प्रसीदतामेष स
सात्वतां पतिः ॥

This Lord Krishna, is the supreme Brahmam and seekable by the great, is of the form of final emancipation and bliss, is dear unto you as a friend and cousin, is atma fit for worship, is the supreme ordainer and Guru. Nor even the creator Brahma nor Rudra can describe His glories, or form in their real essence. Therefore, worship this great Lord by (the yoga of) devotion or the serenity of silent meditation and earn His blessings.

EIGHTH SKANDAM.

यत्र यत्र हरेर्जन्म कर्माणि च महीयसः ।
गृणन्ति कवयो ब्रह्मंस्तानि नो वद शृण्वताम् ॥

The wise say about the great avatars and actions of Vishnu. Tell us, who are listening intently, those stories :—

श्रीशुक उवाच—

आसीद्गिरिवरो राजंस्त्रिकूट इति विश्रुतः ।
क्षीरोदेनावृतः श्रीमान्योजनायुतमुच्छ्रितः ॥

Oh King ! There is a famous hill called Thrikudam, surrounded by the Milky Sea. It is beautiful and 10000 yojanas (1 yojana—5 miles) in extent.

स चावनिज्यमानाङ्घ्रिः समन्तात्पयऊर्मिभिः ।
करोति श्यामलां भूमिं हरिन्मरकताश्मभिः ॥

It is drenched on all sides, by the sprays of the Milky waves and it makes earth dark-blue by its emerald stones.

सरित्सरोभिरच्छोदैः पुलिनैर्मणिवालुकैः ।
देवस्त्रीमज्जनामोदसौरभाम्ब्वनिलैर्युतः ॥

It had crystal water and lakes, and rivers, and sand hills, with diamondlike particles, and was fragrant with the sweet-smelling odour caused by the bath of divine fairies. The wind, ever wafted a sweet breeze.

तत्रैकदा तद्गिरिकाननाश्रयः करेणुभिर्वारणयूथपश्चरन् ।
सकण्टकान्कीचकवेणुवेत्रवद्विशालगुल्मं
प्ररुजन्वनस्पतीन् ॥

Taking shelter in that hill of the forest, there lived a mighty elephant which would, now and then, stroll about, trampling and uprooting thorny trees, as if they were hollow bamboos, canes and huge creepers.

स घर्मतप्तः करिभिः करेणुभिर्वृतो मदच्युत्कल-
भैरनुद्रुतः ।
गिरिं गरिम्णा परितः प्रकम्पयन्निषेव्यमाणोऽलि-
कुलैर्मदाशनैः ॥

That elephant, which was oppressed by the Sun's rays, surrounded by male

and female ones, and flowing with rut and infested with bees drinking honey, walked majestically shaking that hill on all sides.

सरोऽनिलं पङ्कजरेणुरूषितं जिघ्रन्विदूरान्मदविह्व-
लेक्षणः ।
वृतः स्वयूथेन तृषार्दितेन तत्सरोवराभ्याशमथाग-
मद्द्रुतम् ॥

That elephant, with eyes rolling by excess fat, smelling the sweet lotus scented waters, and parched with thirst, along with other elephants, swiftly approached this lake.

विगाह्य तस्मिन्नमृताम्बु निर्मलं हेमारविन्दोत्पलरेणु-
वासितम् ।
पपौ निकामं निजपुष्करोद्धृतमात्मानमद्भिः
स्नपयन्गतक्लमः ॥

Then it entered into the tank, and plunged into the water, The refreshed animal, took by its tusk, the spicy

and clear water, fragrant with golden lotus, and other flowers and drank it like amrit (nectar.).

तं तत्र कश्चिन्नृप दैवचोदितो ग्राहो बलीयांश्चरणे रुषाग्रहीत् ।
यदृच्छयैवं व्यसनं गतो गजो यथाबलं सोऽतिबलो विचक्रमे ॥

Then, by an act of God, a mighty crocodile, seized angrily the feet of that elephant, which unknowingly, got into this distress and tried to extricate itself with all its might.

तथातुरं यूथपतिं करेणवो विकृष्यमाणं तरसा बलीयसा ।
विचुक्रुशुर्दीनधियोऽपरे गजाः पार्ष्णिग्रहास्तारयितुं न चाशकन् ॥

The she elephants, pitifully moaned and cried for the sufferings of their chief, who was forcibly dragged by the powerful crocodile, while the other elephants were unable to rescue him.

इत्थं गजेन्द्रः स यदाप संकटं प्राणस्य देही विवशो यदृच्छया ।
अपारयन्नात्मविमोक्षणे चिरं दध्याविमां बुद्धि-मथाभ्यपद्यत ॥

When the Elephant King attained this mortal agony unawares, unable to save itself, it thought for a long time and hit at this device :—

यः कश्चनेशो बलिनोऽन्तकोरगात्प्रचण्डवेगादभिधावतो भृशम् ।
भीतं प्रपन्नं परिपाति यद्भयान्मृत्युः प्रधावत्यरणं तमीमहि ॥

It said, "I seek shelter in that Lord, who protects (the refugee) from the serpent, Yama, who is all powerful and darts with fearful speed everywhere".

श्रीशुक उवाच—

एवं व्यवसितो बुद्ध्या समाधाय मनो हृदि ।
जजाप परमं जाप्यं प्राग्जन्मन्यनुशिक्षितम् ॥

Thus resolving. and fixing its mind, the elephant, meditated on the grand hymn practised in a former birth.

स वै न देवासुरमर्त्यतिर्यङ् न स्त्री न षण्ढो न पुमान्न
जन्तुः ।
नायं गुणः कर्म न सन्न चासन्निषेधशेषो
जयतादशेषः ॥

"That Lord is neither a God, nor a man, nor a beast, nor a being, nor energy (guna) nor Karma, nor Sath nor Asath. Let that Lord, who is the residue after elimination by "not this" "not this", and who is the form of all, manifest himself!" (Protect me.)

जिजीविषे नाहमिहामुया किमन्तर्बहिश्चावृतयेभयोन्या ।
इच्छामि कालेन न यस्य विप्लवस्तस्यात्मलोका-
वरणस्य मोक्षम् ॥

I desire not to live. What is the use of this life of an elephant, enveloped by ignorance, in and out. I desire freedom from ignorance, which overshadows the lustre of the soul. Nor is there any decay for that freedom by lapse of time.

योगरन्धितकर्माणो हृदि योगविभाविते ।
योगिनो यं प्रपश्यन्ति योगेशं तं नतोस्म्यहम् ॥

I render obeisance to that supreme being, the Lord of Yogas, whom Yogis realise by their meditation, with all their actions shrivelled by the practice of yoga.

नमो नमस्तुभ्यमसह्यवेगशक्तित्रयायाखिलधीगुणाय ।
प्रपन्नपालाय दुरन्तशक्तये कदिन्द्रियाणामनवाप्य-
वर्त्मने ॥

I render obeisance again unto the Lord, with his forceful energies, who is indiscernible by the indryas, who protects the refugees and is of immeasurable strength, unattainable by men swayed by their senses.

तं तद्वदार्तमुपलभ्य जगन्निवासः स्तोत्रं निशम्य
दिविजैः सह संस्तुवद्भिः ।
छन्दोमयेन गरुडेन समुह्यमानश्चक्रायुधोऽभ्यगम-
दाशु यतो गजेन्द्रः ॥

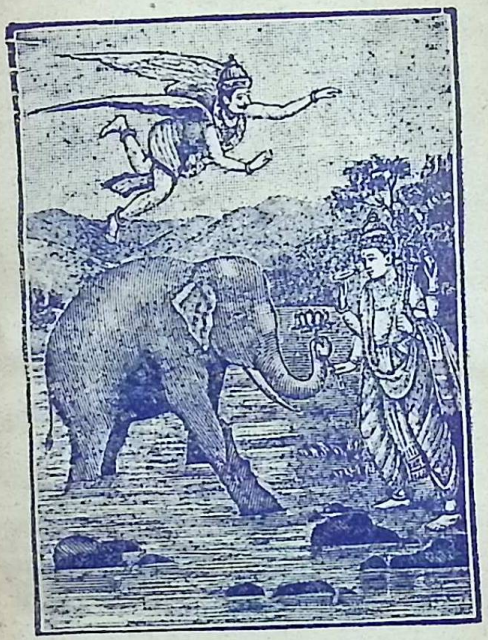
The Lord, who pervades the worlds, listened to its prayers and with his discus

in his hand, and carried by Garuda of the form of the Vedas, and with the Gods praising him, ran up to the distressed elephant.

सोऽन्तःसरस्युरुबलेन गृहीत आर्तो दृष्ट्वा गरुत्मति
हरिं ख उपात्तचक्रम् ।
उत्क्षिप्य साम्बुजकरं गिरमाह कृच्छ्रान्नारायणा-
खिलगुरो भगवन्नमस्ते ॥

And the elephant clutched by the all powerful crocodile, under the waters, saw Hari with his disc seated on Garuda in the Akasa, lifted its tusk

bearing a lotus flower and distressingly said, 'Oh Narayana, the Guru of all, and the omnipotent, I salute thee.'



तं वीक्ष्य पीडितमजः सहसावतीर्य सग्राहमाशु सरसः
कृपयोज्जहार ।
ग्राहाद्विपाटितमुखादरिणा गजेन्द्रं संपश्यतां हरिरमू-
मुचदुस्त्रियाणाम् ॥

And the eternal Achyutha, saw the afflicted Gajendra and speedily dismounted and lifted up the elephant, along with the crocodile and he freed him.

Gajendra from the crocodile, whose mouth was rent asunder by the disc, in the presence of the Gods.

श्रीशुक उवाच—

तदा देवर्षिगन्धर्वा ब्रह्मेशानपुरोगमाः ।

मुमुचुः कुसुमासारं शंसन्तः कर्म तद्धरेः ॥

Then the Gods headed by Brahma and Rudhra, Rishis, & Gandarvas, extolled the action of the Lord and rained flowers.

गजेन्द्रो भगवत्स्पर्शाद्विमुक्तोऽज्ञानबन्धनात् ।

प्राप्तो भगवतो रूपं पीतवासाश्चतुर्भुजः ॥

By the touch of the Lord, Gajendra was freed from the shackle of ignorance and was invested with four hands and saffron robes and attained the form of the Lord.

राजोवाच—

यथा भगवता ब्रह्मन्मथितः क्षीरसागरः ।

यदर्थं वा यतश्चाद्रिं दधाराम्बुचरात्मना ॥

यथामृतं सुरैः प्राप्तं किंचान्यदभवत्ततः ।
एतद्भगवतः कर्म वदस्व परमाद्भुतम् ॥
त्वया संकथ्यमानेन महिम्ना सात्वतां पतेः ।
नातितृप्यति मे चित्तं सुचिरं तापतापितम् ॥

The King asks, 'O divine sage, how did the Lord churn the Milky Ocean? Why did he support the Mandra hills in the form of a tortoise; how did the Gods get Nectar? And what afterwards? Tell me, these wonderful stories of the Lord. My long afflicted mind is yet insatiate, even, after listening to the glories of the Lord, uttered by you.

श्रीशुक उवाच—

यदा युद्धेऽसुरैर्देवा बाध्यमानाः शितायुधैः ।
गतासवो निपतिता नोत्तिष्ठेरन्स्म भूयशः ॥

Sri Suka says :—The Devas fell lifeless, hurt by the sharp weapons of the Asuras in battle and were not restored to life.

यदा दुर्वाससः शापात्सेन्द्रा लोकास्त्रयो नृप ।
निःश्रीकाश्चाभवंस्तत्र नेशुरिज्यादयः क्रियाः ॥

O King, by the curse of sage Duruvasa, when Indra's Sovereignty in the three worlds decayed, then the ritualistic practices also began to decline.

ततो ब्रह्मसभां जग्मुर्मेरोर्मूर्धनि सर्वशः ।
सर्वं विज्ञापयांचक्रुः प्रणताः परमेष्ठिने ॥

Indra, Varuna and other devas, heard of this, and held a consultation to no purpose. Then all of them went to the Court of Brahma, bowed unto him and told him everything on the Meru Mountain.

समाहितेन मनसा संस्मरन्पुरुषं परम् ।
उवाचोत्फुल्लवदनो देवान्स भगवान्परः ॥

The great Brahma (who is) the Lord of all, contemplated on the supreme being with concentrated mind and with cheerful face, and told the devas as follows.

तस्माद्व्रजामः शरणं जगद्गुरुं स्वानां स नो धास्यति शं
सुरप्रियः ॥

श्रीशुक उवाच—

इत्याभाष्य सुरान्वेधाः सह देवैररिन्दम ।
अजितस्य पदं साक्षाज्जगाम तमसः परम् ॥

" Therefore, let us seek refuge, under that Lord, who has the welfare of the Devas at heart and will do good to them. And Brahma having thus told the Devas reached the abode of the Lord, which is beyond darkness (Tamas)".

अविक्रियं सत्यमनन्तमाद्यं गुहाशयं निष्कलमप्रतर्क्यम् ।
मनोऽग्रयानं वचसानिरुक्तं नमामहे देववरं वरे-
ण्यम् ॥

Brahma said, " Oh Conqueror of woes ! O Lord, we bow unto thee, who is of the form of truth, immutable, the beginning and the end, seated in the hearts of all beings, without attributes, indiscernible, faster than the mind and beyond description."

यथा हि स्कन्धशाखानां तरोर्मूलावसेचनम् ।
एवमाराधनं विष्णोः सर्वेषामात्मनश्च हि ॥

Watering of the root of the tree, makes its branches and stem flourish, even so, worship of Vishnu is fruitful of results blissful for all creatures and the self (atma).

श्रीशुक उवाच—

एवं स्तुतः सुरगणैर्भगवान्हरिरीश्वरः ।
तेषामाविरभूद्राजन्सहस्रार्कोदयद्युतिः ॥
तेनैव महसा सर्वे देवाः प्रतिहतेक्षणाः ।
नापश्यन्खं दिशः क्षोणिमात्मानं च कुतो विभुम् ॥

The Making of Nectar.

Sri Suka says, 'Oh King! thus praised by the Gods, Hari appeared before the Gods, with the resplendant glory, of a thousand rising suns. And the Gods, with eyes dazzled by its shining lustre, were unable to make out the sky or the earth or themselves. How could then, they see the Lord ?

सुदर्शनादिभिः स्वास्त्रैर्मूर्तिमद्भिरुपासितम् ।
तुष्टाव देवप्रवरः सशर्वः पुरुषं परम् ।
सर्वामरगणैः साकं सर्वाङ्गैरवनिं गतैः ॥

Brahma with Siva, praised the supreme God, along with the other Gods who had descended to the earth, and prostrated themselves before Him.

अमृतोत्पादने यत्नः क्रियतामविलम्बितम् ।
यस्य पीतस्य वै जन्तुर्मृत्युग्रस्तोऽमरो भवेत् ॥

The Lord said, " Therefore, without delay, try to manufacture Amritha by drinking which, the mortal becomes immortal.

न भेतव्यं कालकूटाद्विषाज्जलधिसंभवात् ॥

Fear not from the virulent poison arising in the ocean.

ते वैरोचनिमासीनं गुप्तं चासुरयूथपैः ।
श्रिया परमया जुष्टं जिताशेषमुपागमन् ॥

The Devas approached Bali, the son of Virochana, enthroned and protected

by his Asura chieftains and glorious with the conquest, of the three worlds.

महेन्द्रः श्लक्ष्णया वाचा सान्त्वयित्वा महामतिः ।
अभ्यभाषत तत्सर्वं शिक्षितं पुरुषोत्तमात् ॥
तदरोचत दैत्यस्य तत्रान्ये येऽसुराधिपाः ॥
ततो देवासुराः कृत्वा संविदं कृतसौहृदाः ।
उद्यमं परमं चक्रुरमृतार्थे परंतप ॥

And the wise Mahandra, having appeased Bali by sweet words told him everything as uttered by the Supreme Lord. And this proposal was liked by the Asura chieftains, and the Devas and Asuras entered into friendship and put their joint efforts, for the sake of making nectar.

ततस्ते मन्दरगिरिमोजसोत्पाट्य दुर्मदाः ।
नदन्त उदधिं निन्युः शक्ताः परिघबाहवः ॥

And the powerful Devas and Asuras, with their hands, strong like big iron bolt uprooted forcibly the Mandhra hills, roared, and brought that to the sea, yelling out in great joy.

निपतन्स गिरिस्तत्र बहूनमरदानवान् ।
चूर्णयामास महता भारेण कनकाचलः ॥

That golden (Meru) Hill fell down, on account of which, many Devas and Asuras were pulverised.

तांस्तथा भग्नमनसो भग्नबाहूरुकन्धरान् ।
विज्ञाय भगवांस्तत्र बभूव गरुडध्वजः ॥

गिरिपातविनिष्पिष्टान्विलोक्यामरदानवान् ।
ईक्षया जीवयामास निर्जरान्निर्व्रणान्यथा ॥

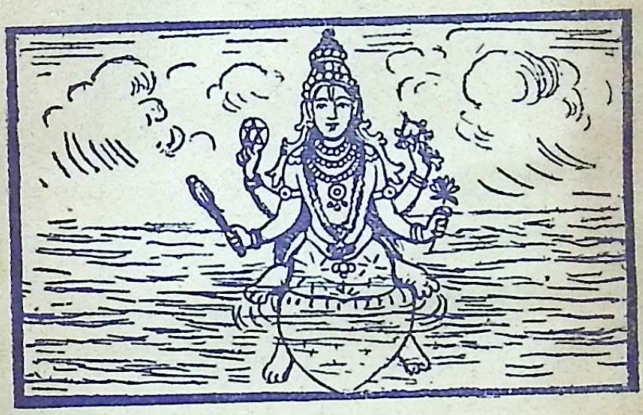
And the Lord saw the wounded Gods and Asuras and revived them by his mere (divine) glance as if, they had sustained no harm or injuries and sportively with one hand, laid that hill on Garuda and reached the ocean surrounded by Devas and Asuras.

स्मयमानो विसृज्याग्रं पुच्छं जग्राह सामरः ।
कृतस्थानविभागास्त एवं कश्यपनन्दनाः ॥

ममन्थुः परमायत्ता अमृतार्थं पयोनिधिम् ॥
मथ्यमानेऽर्णवे सोऽद्रिरनाधारो ह्यपोऽविशत् ॥

Oh Joy of the Pandu Race! With places, thus separately alloted to them,

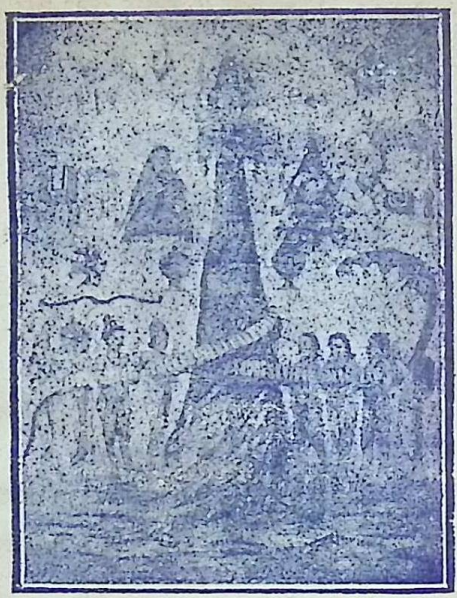
the sons of Kasyapa churned with great effort, the Milky Ocean, for the sake of Amrit, when, the hill being without a resting basis and unsupported in the process of churning by the powerful Devas and Asuras, the big mount fell into the sea.



तमुत्थितं वीक्ष्य कुलाचलं पुनः समुत्थिता निर्मथितुं
सुरासुराः ॥

दधार पृष्ठेन स लक्षयोजनप्रस्तारिणा द्वीप इवा-
परो महान् ॥

And, the Lord with his back, as vas as hundred thousand yojanas, like another island, supported that mount. And, when that was uplifted, the Devas and Asuras began to churn again.



तथाऽसुरानाविशदासुरेण रूपेण तेषां बलवीर्यमीरयन् ।
उद्दीपयन्देवगणांश्च विष्णुर्देवेन नागेन्द्रम-
बोधरूपः ॥

And, Vishnu with unknowable form developed the Asura strength, in Asura form and likewise the valour of the Devas in Deva form and also increased the splendour of the king of the serpents (Vasuki).

निर्मथ्यमानादुदधेरभूद्विषं महोल्बणं हालहलाह्वमग्रतः ।

While the ocean was being churned, the deadly poison, known as Halahalam was generated from the sea.

तदुग्रवेगं दिशिदिश्युपर्यधो विसर्पदुत्सर्पदसह्यमप्रति ।
भीताः प्रजा दुद्रुवुरङ्ग सेश्वरा अरक्ष्यमाणाः शरणं सदाशिवम् ॥

O King, when that matchless, and unbearable poison, increasing and spreading fiercely, darted forth up and down in every quarter, all the created beings together with their saviours sought refuge in God Sada Siva, unprotected by anybody.

श्रीशुक उवाच—

तद्वीक्ष्य व्यसनं तासां कृपया भृशपीडितः ।
सर्वभूतसुहृद्देव इदमाह सतीं प्रियाम् ॥

Seeing this distress of His subjects, and moved by pity and grief, Sankara the Lord and friend of all, addressed his dear Parvathi, thus :

शिव उवाच—

अहो बत भवान्येतत्प्रजानां पश्य वैशसम् ।
क्षोरोदमथनोद्भूतात्कालकूटादुपस्थितम् ॥

" O Bhavani! behold this calamity, that has befallen all beings, on account of the poison, caused by the churning of the Milky Ocean !

पुंसः कृपयतो भद्रे सर्वात्मा प्रीयते हरिः ।
प्रीते हरौ भगवति प्रीयेऽहं सचराचरः ।
तस्मादिदं गरं भुञ्जे प्रजानां स्वस्तिरस्तु मे ॥

" Oh Blessed Devi, Hari, who is the embodiment of all, feels love towards that Purusha, who shows grace to others. And when Hari is pleased along with the Sentient, and Insentient beings, I also become pleased, together with the whole creation. Therefore, I devour this poison and through me, let there be bliss unto all !"

श्रीशुक उवाच—

पीते गरे वृषाङ्केण प्रीतास्तेऽमरदानवाः ।
ममन्थुस्तरसा सिन्धुं हविर्धानी ततोऽभवत् ॥

When the poison was drunk by Siva, the Devas and Asuras became pleased and churned the ocean vigorously. Thence arose Kamadhenu.

तत ऐरावतो नाम वारणेन्द्रो विनिर्गतः ।
दन्तैश्चतुर्भिः श्वेताद्रेर्हरन्भगवतो महिम् ॥

Then emerged the mighty elephant Airavatha with four tusks like the Kailasa peak.

ततश्चाविरभूत्साक्षाच्छ्री रमा भगवत्परा ।
रञ्जयन्ती दिशःकान्त्या विद्युत्सौदामनी यथा ॥

Then arose Sri Lakshmi Devi attached to the Lord, illuminating like the flash of lightning all the quarters of the globes.

ऋषयः कल्पयांचक्रुरभिषेकं यथाविधि ।
जगुर्भद्राणि गन्धर्वा नट्यश्च ननृतुर्जगुः ॥

The Rishis annointed her according to the rules and Gandharvas sang auspicious songs, and celestial damsels also danced and sang.

एवंविमृश्याव्यभिचारि सद्गुणैर्वरं निजैकाश्रयता-
गुणाश्रयम् ।
वव्रे वरं सर्वगुणैरपेक्षितं रमा मुकुन्दं निरपेक्ष-
मीप्सितम् ॥

Thus thinking, Lakshmi Devi courted the eminent Lord, of great qualities, and the refuge and support of, and beyond Prakrities, (gunas) and beloved of her, though she was not cared for, by the Lord.

तस्याः श्रियस्त्रिजगतो जनको जनन्या वक्षोनिवास-
मकरोत्परमं विभूतेः ।
श्रीः स्वाः प्रजाः सकरुणेन निरीक्षणेन यत्र-
स्थितैधयत साधिपतींस्त्रिलोकान् ॥

The supreme Lord, the father of all, alloted his bosom, for the abode of Lakshmi, who is the mother of the three worlds, and of immense wealth. By her gracious looks, from that place, she nourished her children, with their guardian deities.

अमृतापूर्णकलशं बिभ्रद्वलयभूषितः ।
स वै भगवतः साक्षाद्विष्णोरंशांशसंभवः ।
धन्वन्तरिरिति ख्यात आयुर्वेददृगिज्यभाक् ॥

And then arose Dhanvantri, born of a fraction of the divinity of Vishnu, the founder of Ayurveda with a pot of nectar in his hands.

तमालोक्यासुराः सर्वे कलशं चामृताभृतम् ।
लिप्सन्तः सर्ववस्तूनि कलशं तरसाऽहरन् ॥

And the Asuras coveting the jar, filled with Amrit, more than anything else, seized it from Dhanvantri.

नीयमानेऽसुरैस्तस्मिन्कलशेऽमृतभाजने ।
विषण्णमनसो देवाः हरिं शरणमभ्ययुः ॥

When the Asuras were carrying away, the Devas became distressed and sought refuge in Lord Vishnu.

मा खिद्यत मिथोऽर्थं वः साधयिष्ये स्वमायया ।
(इत्युक्त्वा सान्त्वयन्देवांस्तत्रैवान्तर्दधे हरिः) ॥

"Dont grieve, I shall satisfy your desires," said Hari. Having thus consoled them, he disappeared.

सव्रीडस्मितविक्षिप्तभ्रूविलासावलोकनैः ।
दैत्ययूथपचेतःसु काममुद्दीपयन्मुहुः ॥

The Lord appeared in the form of an enchantress with bashful smile, and moving brows and fascinating looks and exciting love often in the minds of the Asura Chiefs.

असुराणां सुधादानं सर्पाणामिव दुर्नयम् ।
मत्वा जातिनृशंसानां न तां व्यभजदच्युतः ॥

The Lord gave no share to the asuras, thinking, that the giving of Amrit

to asuras of fierce race, was like giving milk to serpent.

दैत्यान्गृहीतकलशो वञ्चयन्नुपसंचरैः ॥
दूरस्थान्पाययामास जरामृत्युहरां सुधाम् ॥

The lord, in that form with the Amrit vessel in his hand, and fascinating gait, deceived the asuras and served Amrit which will destroy old age and death, to the Devas seated afar (to be drunk).

एवं सुरासुरगणाः समदेशकालहेत्वर्थकर्ममतयोऽपि
फलेऽविकल्पाः ।
तत्रामृतं सुरगणाः फलमञ्जसापुर्यत्पादपङ्कजरजः
श्रयणान्न दैत्याः ॥

Thus, the Devas and Asuras, though conditioned by the same place, time, causation, device, karma and intelligence, attained different results. The Devas, by devotion to the dust of the Lord's lotus feet, soon got nectar, as their fruit but not the Asuras.

साधयित्वामृतं राजन्पाययित्वा स्वकान्सुरान् ।
पश्यतां सर्वभूतानां ययौ गरुडवाहनः ॥

The Lord rode away on Garuda, after making his Gods drink of nectar, even, while all beings were looking at him.

सपत्नानां परामृद्धिं दृष्ट्वा ते दितिनन्दनाः ।
अमृष्यमाणा उत्पेतुर्देवान्प्रत्युद्यतायुधाः ॥

Then the Asuras, sons of Thithi, not tolerating the sight of their enemies, attaining miraculous perfection, with weapons in hand, attacked the Devas.

तत्राविनष्टावयवान्विद्यमानशिरोधरान् ।
उशना जीवयामास संजीविन्या स्वविद्यया ॥

Then, Sukrachariar revived the Asuras with mangled bodies and severed necks by means of his (Sangivini Vidya) art of reviving the dead.

राजोवाच—

बलेः पदत्रयं भूमेः कस्माद्धरिरयाचत ।
भूत्वेश्वरः कृपणवल्लब्धार्थोऽपि बबन्ध तम् ॥

The Story of Mahabali—Vamanavathar.

The King asks Suka :—" Why did the Sovereign Lord, beg of Bali, three feet of earth ? Even after getting his desired object, why did he keep him under restraint ?

श्रीशुक उवाच—

पराजितश्रीरसुभिश्च हापितो हीन्द्रेण राजन्भृगुभिः स जीवितः ।
सर्वात्मना तानभजद्भृगून्बलिः शिष्यो महात्मार्थ-निवेदनेन ॥

Sri Suka said : " When Bali, who lost his wealth and life by Indra and was thereafter revived by Brigus (Sukra), the mahatma and disciple Bali, propitiated them by all means in his power and by surrendering his treasures, to them.

तं ब्राह्मणा भृगवः प्रीयमाणा अयाजयन्विश्वजिता
त्रिणाकम् ।
जिगीषमाणं विधिनाभिषिच्य महाभिषेकेण
महानुभावाः ॥

Thus pleased, the eminent Brahmins to wit Bhrigus, crowned and annointed him, who wanted to conquer Swarga, and performed for him, the visvajith sacrifice. (Worship for the conquest of the worlds).

तुल्यैश्वर्यबलश्रीभिः स्वयूथैर्दैत्ययूथपैः ।
पिबद्भिरिव खं दृग्भिर्दहद्भिः परिधीनिव ॥
वृतो विकर्षन्महतीमासुरीं ध्वजिनीं विभुः ।
ययाविन्द्रपुरीं स्वृद्धां कम्पयन्निव रोदसीम् ॥

Then, Bali, with large armies of Asuras equal to himself in riches, and wealth and strength, as if they would absorb the very akasa, and burn the quarters of the globe, entered Amaravathi (capital of Indra) with chariots causing the sky and earth to shake.

तां देवधानीं स वरूथिनीपतिर्बहिः समन्ताद्रुरुधे
पृतन्यया ।
आचार्यदत्तं जलजं महास्वनं दध्मौ प्रयुञ्जन्भय-
मिन्द्रयोषिताम् ॥

Then he besieged Amarávathi, on all sides, with his army and blew his high sounding conch given by his acharya and thereby caused alarm to celestial damsels.

मघवांस्तमभिप्रेत्य बलेः परममुद्यमम् ।
सर्वदेवगणोपेतो गुरुमेतदुवाच ह ॥

Indra with his Devá retinue, knew the huge efforts of this Bali and told his guru Brihaspathi as follows :—

भगवन्नुद्यमो भूयान्बलेर्नः पूर्ववैरिणः ।
अविषह्यमिमं मन्ये केनासीत्तेजसोर्जितः ॥

" Oh Lord, our ancient foe Bali has put forth fresh attempts, and I regard him as invincible. Whence is his glory?"

गुरुरुवाच—

जानामि मघवन् शत्रोरुन्नतेरस्य कारणम् ।
शिष्यायोपभृतं तेजो भृगुभिर्ब्रह्मवादिभिः ॥

The Guru says, " I know the cause of his greatness. The veda knowing Acharyas have imparted such glories to their disciples.

भवद्विधो भवान्वापि वर्जयित्वेश्वरं हरिम् ।
नास्य शक्तः पुरः स्थातुं कृतान्तस्य यथा जनाः ॥

Excepting Lord Hari, you and men of your stamp, cannot now oppose him, for a moment, even as the mortal cannot withstand death.

तस्मान्निलयमुत्सृज्य यूयं सर्वे त्रिविष्टपम् ।
यात कालं प्रतीक्षन्तो यतः शत्रोर्विपर्ययः ॥

Therefore depart from Swarga, until such times, when the wheel of fortune turns against the enemy and he gets his days of decline.

देवेष्वथ निलीनेषु बलिर्वैरोचनः पुरीम् ।
देवधानीमधिष्ठाय वशं निन्ये जगत्त्रयम् ॥

Then Bali subjugated the three worlds, stationing himself at Amaravathi, after the Devas had hid themselves for safety.

श्रीशुक उवाच—
एवं पुत्रेषु नष्टेषु देवमाताऽदितिस्तदा ।
हृते त्रिविष्टपे दैत्यैः पर्यतप्यदनाथवत् ॥

Sri Suka says : Athithi Devi, the mother of the Gods was distressed, as if she was forlorn, after her sons, had made themselves scarce and the Asuras had subjugated Swarga.

एकदा कश्यपस्तस्या आश्रमं भगवानगात् ।
निरुत्सवं निरानन्दं समाधेर्विरतश्चिरात् ॥

Once upon a time, the eminent Kasyapa, after prolonged samathi (meditation), came to the listless and cheerless hermitage of Athithi Devi.

स पत्नीं दीनवदनां कृतासनपरिग्रहः ।
सभाजितो यथान्यायमिदमाह कुरूद्वह ॥

Oh King, after being duly honoured by her, and taking the seat offered by her, he told his wife who was with a dejected face, thus :—

अपि सर्वे कुशलिनस्तव पुत्रा मनस्विनि ।
लक्षयेऽस्वस्थमात्मानं भवत्या लक्षणैरहम् ॥

Oh high souled woman, are all your sons doing well? From your features, I gather that you are unhappy.

अदितिरुवाच—

भद्रं द्विजगवां ब्रह्मन्धर्मस्यास्य जनस्य च ।
त्रिवर्गस्य परं क्षेत्रं गृहमेधिन्गृहा इमे ॥

Athithi says, "Oh divine sage, the Brahmin and cows and people are all doing well. There is no lack of dharma (righteousness).

परैर्विवासिता साहं मग्ना व्यसनसागरे ।
ऐश्वर्यं श्रीर्यशः स्थानं हृतानि प्रबलैर्मम ॥

We have been driven out and drowned in a sea of grief, by our foes,

and all our wealth and fame, have been wrested away.

यथा तानि पुनः साधो प्रपद्येरन्ममात्मजाः ।
तथा विधेहि कल्याणं धिया कल्याणकृत्तम ॥

Oh Sadhu ! By your happy intelligence, find out an auspicious device by means of which my sons will regain their lost glory.

उपतिष्ठस्व पुरुषं भगवन्तं जनार्दनम् ।
सर्वभूतगुहावासं वासुदेवं जगद्गुरुम् ॥

Kasyapa says, " You must worship Lord Vasudeva, who is the Guru of all the worlds and who lives in the heart of all beings."

अदितिरुवाच—
केनाहं विधिना ब्रह्मन्नुपस्थास्ये जगत्पतिम् ।
यथा मे सत्यसंकल्पो विदध्यात्स मनोरथम् ॥

Oh Grand sage, in what ordained manner, shall I worship the Guru of the world ? How shall that Lord of true resolve fulfil my desires ?

कश्यप उवाच—

एतन्मे भगवान्पृष्टः प्रजाकामस्य पद्मजः ।
यदाह ते प्रवक्ष्यामि व्रतं केशवतोषणम् ॥

Kasyapa says, " When I desired to attain a son, I asked Brahma and I will tell you about that observance, which will please the Lord and as prescribed by the creator.

तस्मादेतद्व्रतं भद्रे प्रयता श्रद्धया चर ।
भगवान्परितुष्टस्ते वरानाशु विधास्यति ॥

" Oh blessed woman, therefore with purity and faith, do you observe this vow and the Lord well pleased, will soon confer thy boons."

श्रीशुक उवाच—

इत्युक्ता साऽदिती राजन्स्वभर्त्रा कश्यपेन वै ।
अन्वतिष्ठद्व्रतमिदं द्वादशाहमतन्द्रिता ॥

Sri Suka said : Oh King ! Athithi devi, listened to the words of her husband Kasyapa and diligently observed that fast for twelve days.

तस्याः प्रादुरभूत्तात भगवानादिपूरुषः ।
पीतवासाश्चतुर्बाहुः शङ्खचक्रगदाधरः ॥

Then there appeared before her the Supreme Lord, clad in silk Pitambar with four hands and conch, disc and mace.

प्रीत्या शनैर्गद्गदया गिरा हरिं तुष्टाव सा देव्यदिति कुरूद्वह ।
उद्वीक्षती सा पिबतीव चक्षुषा रमापतिं यज्ञपतिं जगत्पतिम् ॥

Oh Chief of the Gurus, Athithi Devi saw the Lord as if she would absorb him by her eyes and lovingly, with faltering words praised, most devoutly, Him who is the Lord of Laxmi, of Sacrifices and of the worlds.

श्रीभगवानुवाच—

देवमातर्भवत्या मे विज्ञातं चिरकाङ्क्षितम् ।
यत्सपत्नैर्हृतश्रीणां च्यावितानां स्वधामतः ॥

Oh Mother of the Gods, I know your long felt desires about your sons, who have been forcibly deprived of all their prosperity and their abodes by their foes.

त्वयार्चितश्चाहमपत्यगुप्तये पयोव्रतेनानुगुणं समेधितः ।
स्वांशेन पुत्रत्वमुपेत्य ते सुतान्गोप्तास्मि मारीचतप-
स्यधिष्ठितः ॥

You have propitiated me by the Milky fast, in order to protect your sons, pleased with the virtues of that fast, and established in the austerities of Kasyapa, with a fraction of my divinity, I shall become your son and protect your other sons.

अदितेर्धिष्ठितं गर्भं भगवन्तं सनातनम् ।
हिरण्यगर्भो विज्ञाय समीडे गुह्यनामभिः ॥

Sri Suka said : And the Lord had reached the mind of Athithi and Brahma praised him by various secret names known of the Lord.

श्रीशुक उवाच—

इत्थं विरिञ्चस्तुतकर्मवीर्यः प्रादुर्बभूवामृतभूरदित्याम् ।
चतुर्भुजः शङ्खगदाब्जचक्रः पिशङ्गवासा नलिनायतेक्षणः ॥

श्यामावदातो झषराजकुण्डलत्विषोल्लसच्छ्रीवदनाम्बुजः पुमान् ।
श्रीवत्सवक्षा वलयाङ्गदोल्लसत्किरीटकाञ्चीगुण-चारुनूपुरः ॥

मधुव्रतव्रातविघुष्टया स्वया विराजितः श्रीवनमालया हरिः ।
प्रजापतेर्वेश्मतमः स्वरोचिषा विनाशयन्कण्ठ-निविष्टकौस्तुभः ॥

दिशः प्रसेदुः सलिलाशयास्तदा प्रजाः प्रहृष्टा ऋतवो गुणान्विताः ।
द्यौरन्तरिक्षं क्षितिरग्निजिह्वा गावो द्विजाः संजहृषुर्नगाश्च ॥

श्रोणायां श्रवणद्वादश्यां मुहूर्तेऽभिजिति प्रभुः ।
सर्वे नक्षत्रताराद्याश्चक्रुस्तज्जन्म दक्षिणम् ॥

Thus praised by Brahma, with all the attributes, the Lord was born of Athithi Devi. That Lord, is free from death and birth, has four hands, with conch, mace, lotus and disc. He is clad in silk, has got lotus like eyes, is of a sky-

blue colour, immaculate with a fair face, reflected by the lusture of the ear-rings, has got the marks of srivatsam on his chest, adorned with bracelets on the lower and upper arms, with shining coronet, waist cord and garland. He is wearing the garland, vanamali, humming with the noise of bees, and dispells the darkness in Kasyapa's house, by his own effulgence. His neck is bedecked with the diamond Kausthaba, and he is Vishnu. At that time the four quarters of the globe became pure, with a smiling appearance, people became pleased, the seasons showed their respective virtues, Swarga, the Mid heavens, the earth, Devas, cows, brahmins and hills became happy. And the Lord incarnated on the twelfth day at noon time in the month of Sravana. (Aug.–Sept.) and suddenly put on the form of a Vamana (of short stature).

तं बटुं वामनं दृष्ट्वा मोदमाना महर्षयः ।
कर्माणि कारयामासुः पुरस्कृत्य प्रजापतिम् ॥

Seeing this vamana bachelor, the great sages became happy and did the various rituals, (including the initation ceremony), in the presence of Kasyapa.

श्रुत्वाश्वमेधैर्यजमानमूर्जितं बलिं भृगूणामुपकल्पितैस्ततः ।
जगाम तत्राखिलसारसंभृतो भारेण गां सन्नमय-
न्पदेपदे ॥

तं नर्मदायास्तट उत्तरे बलेर्य ऋत्विजस्ते भृगुकच्छ-
संज्ञके ।
प्रवर्तयन्तो भृगवः क्रतूत्तमं व्यचक्षतारादुदितं तथा
रविम् ॥

Then, Vamana realizing every conceivable desire, and hearing that the Brigava acharyas were performing Aswameda Yaga (horse-sacrifice) for their master Bali, came to the place of Yaga causing the earth to bend at each step, by his weight. The Brigu preceptors who were conducting the great yaga, for Bali,

at the place known as Briguvatsam, on the northern Banks of the Narbada, saw the Lord Vamana with the effulgence of the Rising Sun not afar.

बलिरुवाच—

स्वागतं ते नमस्तुभ्यं ब्रह्मन्किं करवाम ते ।

ब्रह्मर्षीणां तपः साक्षान्मन्ये त्वार्यवपुर्धरम् ॥

Bali tells Vamana, "Oh Brahmin boy ! welcome unto you. What can I do for you. I bow to you, Oh great one. I deem it that you are the very embodiment of the austerity of the divine sages, appearing in this transcendantal form.

यद्यद्वटो वाञ्छसि तत्प्रतीच्छ मे त्वामर्थिनं विप्रसुतानु
तर्कये ।

गां काञ्चनं गुणवद्धाम मृष्टं तथान्नपेयमुत वा
विप्रकन्याम् ।

ग्रामान्समृद्धांस्तुरगान्गजान्वा रथांस्तथार्हत्तम
संप्रतीच्छ ॥

"Whatever you desire, that, you can have from me. I think, that you have some desire at heart, Oh worshipful Brahmin ! You can expect from me an ideal cow or gold or a brahmin maiden or fertile villages, or horses or elephants or chariots and auspicious buildings."

श्रीभगवानुवाच—

वचस्तवैतज्जनदेव सूनृतं कुलोचितं धर्मयुतं यशस्करम्।

यस्य प्रमाणं भृगवः सांपराये पितामहः कुल-
वृद्धः प्रशान्तः ॥

Oh king! Your words are sweet, befitting your noble lineage, generating fame, and compatible with rules of dharma and sure to bestow fame on you. In providing for the future worlds, the race of Brigus,

and your great men, who had attained emancipation and your grandfather Prahlada are examples.

तस्मात्त्वत्तो [illegible]षद्भूणेऽहं वरदर्षभात् ।
पदानि त्रीणि दैत्येन्द्र संमतानि पदा मम ॥

Therefore Oh chief of Asuras, I ask for a little piece of land from you, who are great among giver of boons. Give me three feet of land to be measured by my feet.

बलिरुवाच—

अहो ब्राह्मणदायाद वाचस्ते वृद्धसंमताः ।
त्वं बालो बालिशमतिः स्वार्थं प्रत्यबुधो यथा ॥

Bali said, " Oh Brahmin Boy ! What wonder, your words befit elders ! You are a boy, only, with the intelligence of a boy, therefore, you do not know what is in your own interests.

तस्माद्वृत्तिकरीं भूमिं वटो कामं प्रतीच्छ मे ॥

Therefore positively get from me, land, enough for your sustenance.

यदृच्छयोपपन्नेन संतुष्टो वर्तते सुखम् ।
नासंतुष्टस्त्रिभिर्लोकैरजितात्मोपसादितैः ॥

The Lord says: The man who is content, with what is had by chance, becomes happy. The man with the unconquered mind and devoid of joy, will not be happy, even with attainment of three worlds.

श्रीशुक उवाच—

इत्युक्तः स हसन्नाह वाञ्छातः प्रतिगृह्यताम् ।
वामनाय महीं दातुं जग्राह जलभाजनम् ॥

Thus spoken to, Maha Bali smiled and said, "Take, what you want" and took the water vessel, (to pour water) to give land to Vamana.

एष वैरोचने साक्षाद्भगवान्विष्णुरव्ययः ।
कश्यपाददितेर्जातो देवानां कार्यसाधकः ॥

Sukra says :—"Oh son of Virochana. This is Lord Vishnu, himself, the imperishable, born of Athithi and Kasyapa and aids the cause of the Devas.

प्रतिश्रुतं त्वयैतस्मै यदनर्थमजानता ।
न साधु मन्ये दैत्यानां महानुपगतोऽनयः ॥

Not knowing the evil, you have made a promise. I don't appreciate that as good. A great injustice has been done to the Daityas and a great evil is impending for them.

त्रिविक्रमैरिमाँल्लोकान्विश्वकायः क्रमिष्यति ।
सर्वस्वं विष्णवे दत्त्वा मूढ वर्तिष्यसे कथम् ॥

This Lord, whose form is co-extensive with the worlds, will measure all the worlds with three feet. Oh fool! How are you going to live after giving everything to Lord Vishnu ?

स्त्रीषु नर्मविवाहे च वृत्त्यर्थे प्राणसंकटे ।
गोब्राह्मणार्थे हिंसायां नानृतं स्याज्जुगुप्सितम् ॥

The lie told for wedding a woman or in a jest, or for effecting a marriage, or for earning livelihood while in distress, or for the sake of (protection of) cows, and Brahmins, and during suffering, is not to be condemned.

स चाहं वित्तलोभेन प्रत्याचक्षे कथं द्विजम् ।
प्रतिश्रुत्य ददामीति प्राह्लादिः कितवो यथा ॥

Bali says "How shall I break my pledged word, born of the race of Prahlada, having made a promise to a Brahmin, as if I am actuated by greed".

नह्यसत्यात्परोऽधर्म इति होवाच भूरियम् ।
सर्वं सोढुमलं मन्ये ऋतेऽलीकपरं नरम् ॥

The earth says, "There is no Dharma (rule of conduct) higher than truth. I think I can bear the weight of anybody, except that of a liar.

नाहं बिभेमि निरयान्नाधन्यादसुखार्णवात् ।
न स्थानच्यवनान्मृत्योर्यथा विप्रप्रलम्भनात् ॥

"I fear not hell, as I fear cheating a brahmin, nor do I fear, extreme poverty or loss of status, nor a fall into a sea of grief, nor even death. Let that God Vishnu, whom you wise men versed in vedic lore worship, with yagas and rites, be either a granter of boons, or let him be a foe. I shall grant the earth desired by this Vamana.

यदप्यसावधर्मेण मां बध्नीयादनागसम् ।
तथाप्येनं न हिंसिष्ये भीतं ब्रह्मतनुं रिपुम् ॥

"Even if this Vishnu, should unrighteously bind me, who am faultless, even then, I am not going to hurt this Hari, who is in this brahmin's form."

दृढं पण्डितमान्यज्ञः स्तब्धोऽस्यसदुपेक्षया ।
मच्छासनातिगो यस्त्वमचिराद्भ्रश्यसे श्रियः ॥

एवं शप्तः स्वगुरुणा सत्यान्न चलितो महान् ।
वामनाय ददावेनामर्चित्वोदकपूर्वकम् ॥

विन्ध्यावलिस्तदागत्य पत्नी जालकमालिनी ।
आनिन्ये कलशं हैममवनेजन्यपांभृतम् ॥
यजमानः स्वयं तस्य श्रीमत्पादयुगं मुदा ।
अवनिज्यावहन्मूर्ध्नि तदपो विश्वपावनीः ॥
तदाऽसुरेन्द्रं दिवि देवतागणा गन्धर्वविद्याधरसिद्ध-
चारणाः ।
तत्कर्म सर्वेऽपि गृणन्त आर्जवं प्रसूनवर्षैर्ववृषु-
र्मुदान्विताः ॥

Sukra says : Oh disciple, you think you are very clever. But you are ignorant and proud, disobeying my words. As you disregarded us, even so, you will soon lose your regal wealth.

Thus cursed by his guru, and not deviating from truth, the great Bali offered water to Vamana, in token of gift and adored him and made a gift of this world to him by pouring water in his hand.

Bali's wife, Vindhiavalli, wearing a bead of pearls then brought a golden

vessel, full of water for washing. Then the master Bali washed the fair feet of the Lord himself and sprinkled on his head that water, capable of purifying the worlds.

At that time, the Gods, Gandharvas, Vidyadaras, Siddhars, and Charanars, with joy praised the great Asura, Bali, and rained showers of flowers.

मनस्विनानेन कृतं सुदुष्करं विद्वानदाद्यद्रिपवे
जगत्त्रयम् ॥

Though, he knew him to be his enemy, did not Bali confer on him the three worlds. None other, can do what this high souled man did.

तद्वामनं रूपमवर्धताद्भुतं हरेरनन्तस्य गुणत्रयात्मकम् ।
भूः खं दिशो द्यौर्विवराः पयोधयस्तिर्यङ्नृदेवा
ऋषयो यदासत ॥

Then the wonderful Vamana form composed of the attributes of the three gunas, developed into a wonderful form and in that form, earth, Akasa, the Sea

and cardinal directions, Swarga, the under-world, beasts, men, Devas, and sages were found.

पदं द्वितीयं क्रमतस्त्रिविष्टपं न वै तृतीयाय तदीय-
मण्वपि ।
उरुक्रमस्याङ्घ्रिरुपर्युपर्यथो महर्जनाभ्यां तपसः
परं गतः ॥

And, the Lord with one foot traversed the earth ; with his body, the Akasa, and with his hands the directions. When the second foot was placed, Swarga was covered. There was no room to accommodate the third foot. And when the foot of Lord Urukrama went higher and higher up from below, it transcended beyond the Mahar, the Jana, the Thapolokam and Satyalokam.

श्रीशुक उवाच—

सत्यं समीक्ष्याब्जभवो नखेन्दुभिर्हतस्वधामद्युतिरावृतो-
ऽभ्यगात् ॥

Sri Suka said: Oh! King, the God Brahma saw the feet of the Lord which

had gone up to Satya Loka and lost his own splendour eclipsed by the effulgence of the toe nails resembling the moon of the Lord.

अथ तार्क्ष्यसुतो ज्ञात्वा विराट्प्रभुचिकीर्षितम् ।
बबन्ध वारुणैः पाशैर्बलिं सौत्येऽहनि क्रतौ ॥

Then, Garuda knew the inner mind of the Virat Purusha, on the last day of the yaga, bound him by the rope known as Varunapasam.

पदानि त्रीणि दत्तानि भूमेर्मह्यं त्वयासुर ।
द्वाभ्यां क्रान्ता मही सर्वा तृतीयमुपकल्पय ॥

The Lord said: Oh Asura, you gave me three feet of earth. By two feet, the whole earth (universe) was encompassed. Accomodate the third foot.

यावत्तपत्यसौ गोभिर्यावदिन्दुः सहोडुभिः ।
यावद्वर्षति पर्जन्यस्तावती भूरियं तव ॥

पदैकेन मया क्रान्तो भूर्लोकः खं दिशस्तनोः ।
स्वर्लोकस्तु द्वितीयेन पश्यतस्ते स्वमात्मना ॥

प्रतिश्रुतमदातुस्ते निरये वास इष्यते ।
विश त्वं निरयं तस्माद्गुरुणा चानुमोदितः ॥

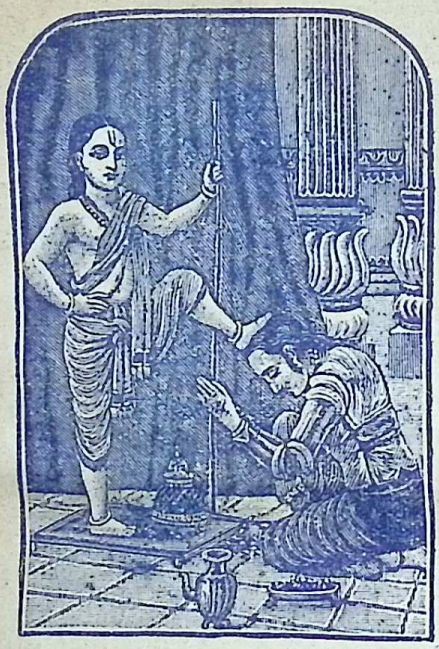
This earth is yours, so far as the sun, warms by his rays and moon, along with the stars, radiates, and the clouds shower rains.

Before your very sight, by one foot, I have occupied this earth, by my body I have covered the Akasa, and by the second foot I have traversed Swarga. As for you, who has not given the promised thing, residence in hell is ordained. Therefore as approved by your Guru enter hell.

बलिरुवाच—

यद्युत्तमश्लोक भवान्ममेरितं वचो व्यलीकं सुरवर्य मन्यते ।
करोम्यृतं तन्न भवेत्प्रलम्भनं पदं तृतीयं कुरुशीर्ष्णि मे निजम् ॥

Bali says: Oh Lord of supreme praise, my pledged word is not false.



Should you deem that to be false, I will render that true and shall make amends. Let that not become deceitful. Place thy third foot upon my head.

बिभेमि नाहं निरयात्पदच्युतो न पाशबन्धाद्व्यसनाद्दु-
रत्ययात् ।
नैवार्थकृच्छ्राद्भवतो विनिग्रहादसाधुवादाद्वृशमुद्विजे
यथा ॥

पुंसां श्लाघ्यतमं मन्ये दण्डमर्हत्तमार्पितम् ।
यंन माता पिता भ्राता सुहृदश्चादिशन्तिहि ॥

I fear not hell, loss of my place, nor do I fear the restraint, caused by the bondage, (Varunapasam) nor my resultant distress, nor, the punishment inflicted by you, as I do fear infamy. I deem this punishment inflicted by the Guru, most eminent and as very praiseworthy. It is not that such a punishment will be given by a mother or a father or a brother, to those in whom they are deeply interested.

त्वं नूनमसुराणां नः पारोक्ष्यः परमो गुरुः ।
यो नोऽनेकमदान्धानां विभ्रंशं चक्षुरादिशत् ॥

Oh Lord! In the guise of a foe, you are certainly our noblest Guru to us, blinded by several conceits, and to enable us to get rid of our pride, restore our sight.

अथाहमप्यात्मरिपोस्तवान्तिकं दैवेन नीतः प्रसभं
त्याजितश्रीः ।
इदं कृतान्तान्तिकवर्ति जीवितं यथाऽध्रुवं
स्तब्धमतिर्न बुध्यते ॥

The man, who is conceited, on account of his wealth does not realise, that this life on earth is transient and in proximity to death. I, who was taken luckily near you, who are my foe, by the grace of Prahlada, have been forcibly deprived of my wealth.

श्रीशुक उवाच—

तस्येत्थं भाषमाणस्य प्रह्लादो भगवत्प्रियः ।
आजगाम कुरुश्रेष्ठ राकापतिरिवोत्थितः ॥

While Maha Bali, was thus saying, Prahlada the beloved of the Lord, came there like the rising full moon.

प्रह्लाद उवाच—

त्वयैव दत्तं पदमैन्द्रमूर्जितं हृतं तदेवाद्य तथैव शोभनम् ।
मन्ये महानस्य कृतो ह्यनुग्रहो विभ्रंशितो यच्छ्रिय
आत्ममोहनात् ॥

Prahlada says: Oh Lord! it was you that gave this Bali, the imperishable place

due to Indra. Even so, you have now confiscated that. That itself is bliss unto him. I regard this as a supreme favour, because he was made to part with that wealth which is the illusion of the soul and which has also vanished now by your grace.

यदाकदाचिज्जीवात्मा संसरन्निजकर्मभिः ।
नानायोनिष्वनीशोऽयं पौरुषीं गतिमाव्रजेत् ॥

Sri Vamana says :–" This Jeevathma, which is rotating in Samsara, as a result of his Karma, is born in several wombs, dies, and rarely if ever, gets a human birth.

क्षीणरिक्थश्च्युतः स्थानात्क्षिप्तो बद्धश्च शत्रुभिः ।
ज्ञातिभिश्च परित्यक्तो यातनामनुयापितः ॥
गुरुणा भर्त्सितः शप्तो जहौ सत्यं न सुव्रतः ।
छलैरुक्तो मया धर्मो नायं त्यजति सत्यवाक् ॥

" This Bali was deprived of his wealth, status, was bound by fetters, and was abandoned by his kith and kin, was made to undergo sufferings, was threatened and cursed by his guru. But the firm minded

one did not swerve from truth. I preached him false dharmas, but he did not leave the righteous course of conduct.

इन्द्रसेन महाराज याहि भो भद्रमस्तु ते ।
सुतलं स्वर्गिभिः प्रार्थ्यं ज्ञातिभिः परिवारितः ॥

"Oh King! Indrasena (Bali) go with your relations to the Suthala World, covetable by even the Devas of Swarga. Blessed be thou!"

श्रीशुक उवाच—

इत्युक्त्वा हरिमानम्य ब्रह्माणं सभवं ततः ।
विवेश सुतलं प्रीतो बलिर्मुक्तः सहासुरैः ॥

Then thus saying, Bali bowed to Vishnu, Brahma and Siva, with real devotion and went cheerfully with his retinue to Sutala Lokam.

प्राप्य त्रिभुवनं चेन्द्र उपेन्द्रभुजपालितः ।
श्रिया परमया जुष्टो मुमुदे गतसाध्वसः ॥

Indra, thus freed from his fear, obtained, and happily ruled over the three worlds, being protected by the arm of Upendra and rejoiced.

———

NINTH SKANDAM.

सुकन्या नाम तस्यासीत्कन्या कमललोचना ।
तया सार्धं वनगतो ह्यगमच्च्यवनाश्रमम् ॥

He (King Saryathi) had a beautiful daughter Sukanya of lotus-eyes. Once he went with her to the forest and came to the hermitage of sage Chyavana.

सा सखीभिः परिवृता विचिन्वत्यङ्घ्रिपान्वने ।
वल्मीकरन्ध्रे ददृशे खद्योते इव ज्योतिषी ॥

While roaming about in the forest with her companions gazing at the trees she saw something dazzling like the sun near the mouth of an ant-hill.

ते दैवचोदिता बाला ज्योतिषी कण्टकेन वै ।
अविध्यन्मुग्धभावेन सुस्रावासृक् ततो बहु ॥

Impelled by destiny, the girl, in her ignorance, pricked it with a thorn and immediately, copious blood flowed out of it.

शकृन्मूत्रनिरोधोऽभूत्सैनिकानां च तत्क्षणात् ॥

That very moment, the soldiers of the king's army suffered severely from the stoppage of urine.

मुनिं प्रसादयामास वल्मीकान्तर्हितं शनैः ॥

The king then by degrees pacified the sage in the ant-hill.

तदभिप्रायमाज्ञाय प्रादाद्दुहितरं मुनेः ॥

प्रीणयामास चित्तज्ञा अप्रमत्तानुवृत्तिभिः ॥

Knowing his desire, the king gave his daughter in marriage to him and she pleased him by her devotion and careful tending.

निमज्जतां भवानस्मिन्ह्रदे सिद्धविनिर्मिते ।

इत्युक्त्वा जरया ग्रस्तदेहो धमनिसंततः ॥

पुरुषास्त्रय उत्तस्थुरपीच्या वनिताप्रियाः ॥

The Asvini Devas asked the sage, afflicted with the signs of old age to

bathe in a tank constructed by Siddhars. Then there came out of that pool, three persons of such beauty as will bewitch women.

यक्ष्यमाणोऽथ शर्यातिश्च्यवनस्याश्रमं गतः ।
ददर्श दुहितुः पार्श्वे पुरुषं सूर्यवर्चसम् ॥
यत्त्वं जराग्रस्तमसत्यसंमतं विहाय जारं भजसेऽमुम-
ध्वगम् ॥

The king Saryathi went to Chyavana's hermitage to perform a sacrifice. There he saw a person, shining like the sun, by the side of Sukanya. He asked her, in anger, "O wicked woman, how is it you have deserted your old and unattractive lord and taken to this prince?"

उवाच तात जामाता तवैष भृगुनन्दनः ।

असोमपोरप्यश्विनोश्च्यवनः स्वेन तेजसा ॥

She replied "Know that this is none other than your son-in-low. He has secured the privilege of Somapana to the Asvini Devas who had been denied it."

राजोवाच—

भगवन् श्रोतुमिच्छमि राजर्षेस्तस्य धीमतः ।

न प्राभूद्यत्र निर्मुक्तो ब्रह्मदण्डो दुरत्ययः ॥

Oh Bhagavan! I wish to hear the Episode of firm minded Ambarisha as

against whom, even the invincible Brahmin's curse (which is never infructuous) became impotent.

श्रीशुक उवाच—

अम्बरीषो महाभागः सप्तद्वीपवतीं महीम् ।
अव्ययां च श्रियं लब्ध्वा विभवं चातुलं भुवि ॥
मेनेऽतिदुर्लभं पुंसां सर्वं तत्स्वप्नसंस्तुतम् ।
विद्वान्विभवनिर्वाणं तमो विशति यत्पुमान् ॥
वासुदेवे भगवति तद्भक्तेषु च साधुषु ।
प्राप्तो भावं परं विश्वं येनेदं लोष्टवत्स्मृतम् ॥

The blessed Ambarisha, who was the Lord of the seven isles, attained imperishable wealth and matchless glory and regarded them, as creations of a dream. He knew the vanity of human treasures, on account of which, man gets deluded. He acquired great love to Vasudeva, and his devotees and sadhus, and so, he thought, this universe to be no better than a clod of earth.

स वै मनः कृष्णपदारविन्दयोर्वचांसि वैकुण्ठगुणानुवर्णने ।
करौ हरेर्मन्दिरमार्जनादिषु श्रुतिं चकाराच्युतसत्कथोदये ॥

मुकुन्दलिङ्गालयदर्शने दृशौ तद्भृत्यगात्रस्पर्शेऽङ्ग-
संगमम् ।
घ्राणं च तत्पादसरोजसौरभे श्रीमत्तुलस्या रसनां
तदर्पिते ॥

He fixed his mind on the lotus feet of Lord Krishna, used his speech in chanting His glories, his hands, in cleaning His temples, and his ears, in hearing his stories, his eyes in worshipping the form of God in temples, his body in its contact with the Lord's devotees, his nose in scenting the Tulasi (basil) laid at God's feet, and his tongue in tasting food, dedicated to the Lord.

तस्मा अदाद्धरिश्चक्रं प्रत्यनीकभयावहम् ।
एकान्तभक्तिभावेन प्रीतो भृत्याभिरक्षणम् ॥

Vishnu, who was pleased with his Bakthi yoga, presented him with a disc (Chakram) which, will instil fear in foes and afford protection to the meek.

आरिराधयिषुः कृष्णं महिष्या तुल्यशीलया ।
युक्तः सांवत्सरं वीरो दधार द्वादशीव्रतम् ॥

This firm man was desirous of propitiating Vishnu and observed the vow of Dwadesi (12th day after the new and full moon) for one year, along with his wife of identical virtues.

लब्धकामैरनुज्ञातः पारणायोपचक्रमे ।
तस्य तर्ह्यतिथिः साक्षाद्दुर्वासा भगवानभूत् ॥

With the permission of Brahmins, whose desires had been fulfilled, he began to break the fast, when, by chance, Bhagavan Durvasa came there.

तमानर्चातिथिं भूपः प्रत्युत्थानासनार्हणैः ।
ययाचेऽभ्यवहाराय पादमूलमुपागतः ॥

He worshipped the guest, well, with befitting solicitude, by advancing towards him, by standing, offer of a seat and other marks of respect (welcome) and falling at his feet, prayed for his participation at dinner.

प्रतिनन्द्य स तद्याच्ञां कर्तुमावश्यकं गतः ।
निममज्ज बृहद्ध्यायन्कालिन्दीसलिले शुभे ॥

मुहूर्तार्धावशिष्टायां द्वादश्यां पारणं प्रति ।
चिन्तयामास धर्मज्ञो द्विजैस्तद्धर्मसंकटे ॥

इत्यपः प्राश्य राजर्षिश्चिन्तयन्मनसाच्युतम् ।
प्रत्याचष्ट कुरुश्रेष्ट द्विजागमनमेव सः ॥

The sage, cheerfully accepted that request, went to do his noon ablution, meditated on the absolute, and plunged into the pure Jumna waters (for a bath) and was very late to return.

The Dharma-knowing King, consulted with the Brahmin, in that time of perplexity, as the time limit for the break of the fast was only half a muhurtham when the Dwadesi would expire.

Thus, meditating on Achutha and taking some water, he broke his fast. The royal sage, Ambarisha, was expecting the arrival of Durvasa.

दुर्वासा यमुनाकूलात्कृतावश्यक आगतः ।
राज्ञाभिनन्दितस्तस्य बुबुधे चेष्टितं धिया ॥

मन्युना प्रचलद्गात्रो भ्रुकुटीकुटिलाननः ।
बुभुक्षितश्च सुतरां कृताञ्जलिमभाषत ॥

Just then Durvasa came from the banks of the Jumna, after finishing his ablutions and was joyfully received and welcomed by the very hungry king. The sage divined the conduct of the king and said, with shaking frame, with strained brow, and crooked face, to the king, who was standing, with folded hands.

अहो अस्य नृशंसस्य श्रियोन्मत्तस्य पश्यत ।
धर्मव्यतिक्रमं विष्णोरभक्तस्येशमानिनः ॥

यो मामतिथिमायातमातिथ्येन निमन्त्र्य च ।
अदत्त्वा भुक्तवांस्तस्य सद्यस्ते दर्शये फलम् ॥

एवं ब्रुवाण उत्कृत्य जटां रोषविदीपितः ।
तया स निर्ममे तस्मै कृत्यां कालानलोपमाम् ॥

Behold the travesty of this king, conceited by his wealth, without devotion to Vishnu, and proud of his kingship.

This man invited me as his guest but dined without me. I will show him at once the consequence.

Thus saying, glowing with anger, pulling a cluster of hair, created a form, equivalent to the fires of the ultimate destruction of the worlds.

तामापतन्तीं ज्वलतीमसिहस्तां पदा भुवम् ।
वेपयन्तीं समुद्वीक्ष्य न चचाल पदान्नृपः ॥

The king, saw that fearful figure, darting towards him ablaze, with knife in hand and causing the earth to quake by its feet, and stood motionless where he was.

प्राग्दिष्टं भृत्यरक्षायां पुरुषेण महात्मना ।
ददाह कृत्यां तां चक्रं क्रुद्धाहिमिव पावकः ॥

The disc, given to him by the great Lord, to protect the devotee, burnt that form, even as the forest fire destroys the infuriated serpent.

तदभिद्रवदुद्वीक्ष्य स्वप्रयासं च निष्फलम् ।
दुर्वासा दुद्रुवे भीतो दिक्षु प्राणपरीप्सया ॥

Durvasa, saw the disc flashing towards him, and realizing that his efforts had become fruitless, he ran in fear on all sides, to save his own life.

तमन्वधावद्भगवद्रथांङ्गं दावाग्निरुद्धूतशिखो यथाहिम् ।
तथानुषक्तं मुनिरीक्षमाणो गुहां विविक्षुः प्रससार मेरोः ॥

दिशो नभः क्ष्मां विवरान्समुद्राँल्लोकान्सपालांस्त्रिदिवं गतः सः ।
यतो यतो धावति तत्र तत्र सुदर्शनं दुष्प्रसहं ददर्श ॥

अलब्धनाथः स यदा कुतश्चित्संस्तत्र चितोऽरणमेषमाणः ।
देवं विरिञ्चं समगाद्विधातस्त्राह्यात्मयोनेऽजिततेजसो माम् ॥

The divine disc, with its tongues of flame, chased him like a forest fire, pursuing a serpent. The sage saw the pursuit, ran towards Meru, to enter some cave,

reached the four quarters, Akasa, the earth, the underworlds, seas, the abodes of the guardian dieties. Wherever he ran, there he saw the unbearable Sudarasana (disc). Unable to find a saviour anywhere, and desiring to have a protector, with trembling mind, he reached God Brahma and said:—

"Oh Self-born and invincible, save me from this resplendent disc (chakra) of matchless effulgence."

ब्रह्मोवाच—

स्थानं मदीयं सहविश्वमेतत्क्रीडावसाने द्विपरार्धसंज्ञे ।
भ्रूभङ्गमात्रेण हि संदिधक्षोः कालात्मनो यस्य
तिरो भविष्यति ॥

Brahma says, "Oh, twice born! When the Lord who is of the embodiment of time, desires to burn the worlds and at the end of his pastimes, at the close of the time limit known as the Dviparartham (the latter half of Brahma's life)

by the very strain of his brows, are dissolved the whole universe, along with my own position."

प्रत्याख्यातो विरिञ्चेन विष्णुचक्रोपतापितः ।
दुर्वासाः शरणं यातः शर्वं कैलासवासिनम् ॥

Thus, discarded by Brahma and afflicted by the Chakra of Vishnu, the sage, sought refuge in Lord Siva, dwelling in Kailasa.

श्रीरुद्र उवाच—

वयं न तात प्रभवाम भूम्नि यस्मिन्परेऽन्येऽप्यज
जीवकोशाः ।
भवन्ति काले न भवन्ति हीदृशाः सहस्रशो यत्र
वयं भ्रमामः ॥

Siva, said, "Oh sage! in that all-pervading supreme being, thousands of Universe like this appear and disappear. Therefore we are powerless and also deluded.

तस्य विश्वेश्वरस्येदं शस्त्रं दुर्विषहं हि नः ।
तमेव शरणं याहि हरिस्ते शं विधास्यति ॥

" Therefore this weapon, of that Universal Lord is intolerable even to us. Therefore, seek refuge in Vishnu. He will do good to you."

ततो निराशो दुर्वासाः पदं भगवतो ययौ ।
वैकुण्ठाख्यं यदध्यास्ते श्रीनिवासः श्रिया सह ॥
संदह्यमानोऽजितशस्त्रवह्निना तत्पादमूले पतितः सवेपथुः ।
आहाच्युतानन्त सदीप्सित प्रभो कृतागसं माऽवहि विश्वभावन ॥
अजानता ते परमानुभावं कृतं मयाऽघं भवतः प्रियाणाम् ।
विधेहि तस्यापचितिं विधातर्मुच्येत यन्नाम्न्युदिते नारकोऽपि ॥

श्रीभगवानुवाच—

अहं भक्तपराधीनो ह्यस्वतन्त्र इव द्विज ।
साधुभिर्ग्रस्तहृदयो भक्तैर्भक्तजनप्रियः ॥

नाहमात्मानमाशासे मद्भक्तैः साधुभिर्विना ।
श्रियं चात्यन्तिकीं ब्रह्मन्येषां गतिरहं परा ॥

ये दारागारपुत्राप्तान्प्राणान्वित्तमिमं परम् ।
हित्वा मां शरणं याताः कथं तांस्त्यक्तुमुत्सहे ॥

Then, Durvasa with extinct desires, reached the divine abode known as Vaikuntam, where Lord Srinivasa, lives with Lakshmi. Then, burnt by the fires of that Chakra, he fell at the feet of the Lord, trembling and said, 'O! Achutha, Anantha, O protector of the worlds! and beloved of the Sadhus, save me a sinner. O, ordainer, by me was sin committed, towards the most eminent of your devotees, without knowing your greatness. Therefore, suggest a means for redemption. At the very mention of your name, even the dweller in hell is absolved.'

The Lord says, "Oh, twice born, I am under the sway of devotees, as if

I have no free will. With my mind, captivated by Sadhus, I am loving towards my devotees. Nor do I love my own-self, nor Lakshmi, who is quite close to me, devoid of my devotees, whose refuge I am. How could I forsake those, who take shelter in me, leaving their wife, house, sons, life breath and wealth?

साधवो हृदयं मह्यं साधूनां हृदयं त्वहम् ।
मदन्यत्ते न जानन्ति नाहं तेभ्यो मनागपि ॥

"Sadhus are my heart and I am theirs. They know not anybody, except me and I know none else except them (even to the slightest extent).

अयं ह्यात्माभिचारस्ते यतस्तं यातु वै भवान् ।
साधुषु प्रहितं तेजः प्रहर्तुः कुरुतेऽशिवम् ॥

ब्रह्मंस्तद्गच्छ भद्रं ते नाभागतनयं नृपम् ।
क्षमापय महाभागं ततः शान्तिर्भविष्यति ॥

"Therefore, seek refuge in him, from whom, all this trouble arose. The lustre

resident in Sadhus does evil to the offender. Therefore O Brahmin, go to that great king, the son of Nabaga and pray for his forgiveness. Then peace be unto you !"

श्रीशुक उवाच—

एवं भगवतादिष्टो दुर्वासाश्चक्रतापितः ।
अम्बरीषमुपावृत्य तत्पादौ दुःखितोऽग्रहीत् ॥

तस्य सोद्यमनं वीक्ष्य पादस्पर्शविलज्जितः ।
अस्तावीत्तद्धरेरस्त्रं कृपया पीडितो भृशम् ॥

Sri Suka said:—

Thus, ordered by the Lord, the sage Durvasa being much afflicted, by the Chakra, came to Ambarisha, and seized his feet in great grief. Ambarisha, who felt abashed by the touching of his feet, saw Durvasa, and his trials, and moved by pity, praised Hari's chakram.

अम्बरीष उवाच—

त्वमग्निर्भगवान्सूर्यस्त्वं सोमो ज्योतिषां पतिः ।
त्वमापस्त्वं क्षितिर्व्योम वायुर्मात्रेन्द्रियाणि च ॥

सुदर्शन नमस्तुभ्यं सहस्राराच्युतप्रिय ।
सर्वास्त्रघातिन्विप्राय स्वस्ति भूया इडस्पते ॥

त्वं धर्मस्त्वमृतं सत्यं त्वं यज्ञोऽखिलयज्ञभुक् ।
त्वं लोकपालः सर्वात्मा त्वं तेजः पौरुषं परम् ॥

नमः सुनाभाखिलधर्मसेतवे ह्यधर्मशीलासुरधूमकेतवे ।
त्रैलोक्यगोपाय विशुद्धवर्चसे मनोजवायाद्भुतकर्मणे गृणे ॥

Ambarisha says, "Oh Chakra ! thou art the fire, the Sun, Moon, the king of the stars, the water, Akasa, Vayu, and their (thanmatras) molecules and, indriyas (organs).

"Oh, Sudarsana ! I bow unto you. Oh ! (Sahasrara.) wheel of a thousand spokes, I worship you ; you are the Lord of the earth, beloved of Vishnu, and the destroyer of all missiles.

"Thou art dharma, valour, the truth, sacrifice, and the partaker of all sacrifice. You are the guardian deity, universal form and the supreme splendour, you are the comet for Asuras of bad conduct and the protector of all dharmas ; I adore you,

who protect, the three worlds, with pure splendour, fast as the mind, with marvellous actions."

स मुक्तोऽस्त्राग्नितापेन दुर्वासाः स्वस्तिमांस्ततः ।
प्रशशंस तमुर्वीशं युञ्जानः परमाशिषः ॥

Durvasa who was saved from the heat radiating from the chakra, was then blessed and praised the king Ambarisha and showered blessings on him.

दुर्वासा उवाच—
अहो अनन्तदासानां महत्त्वं दृष्टमद्य मे ।
कृतागसोऽपि यद्राजन्मङ्गलानि समीहसे ॥

Durvasa said:—

"What wonder ! Only now I realize the greatness of Anantha's devotees. Though I was the sinner, you have wished only my happiness ! "

राजा तमकृताहारः प्रत्यागमनकाङ्क्षया ।
चरणावुपसंगृह्य प्रसाद्य समभोजयत् ॥

The king, who had not taken his food, expecting the return of the sage,

now touched the feet of the sage and fed him sumptuously with great joy.

गते च दुर्वाससि सोऽम्बरीषो द्विजोपयोगातिपवित्र-
माहरत् ।
ऋषेर्विमोक्षं व्यसनं च बुद्ध्वा मेने स्ववीर्यं च
परानुभावम् ॥

And after Dhuruvasa left, Ambarisha ate the pure residuary food, which had attained special sanctity by the prior feeding of the sage and Ambarisha, who knew the distress of the sage and its relief and his own prowess, rejoiced, that it was all the glory of the great Lord.

सगरश्चक्रवर्त्यासीत्सागरो यत्सुतैः कृतः ॥

Then Sagara became emperor and by his sons, the sea came into existence.

और्वोपदिष्टयोगेन हरिमात्मानमीश्वरम् ।
तस्योत्सृष्टं पशुं यज्ञे जहाराश्वं पुरंदरः ॥
सुमत्यास्तनया दृप्ताः पितुरादेशकारिणः ।
हयमन्वेषमाणास्ते समन्तान्न्यखनन्महीम् ॥

प्रागुदीच्यां दिशि हयं ददृशुः कपिलान्तिके ।
एष वाजिहरश्चौर आस्ते मीलितलोचनः ॥

हन्यतां हन्यतां पाप इति षष्टिसहस्रिणः ।
उदायुधा अभिययुरुन्मिमेष तदा मुनिः ॥

स्वशरीराग्निना तावन्महेन्द्रहृतचेतसः ।
महद्व्यतिक्रमहता भस्मसादभवन्क्षणात् ॥

This king, according to the teaching of sage Ourvar, worshipped Hari, the supreme Lord, who is the Athma and the ruler of the Universe by Aswameda sacrifice. Indra captured the horse let loose by him.

The proud sons of Sumati, (the name of the king's wife) as ordered by their father, searched for the horse, on all sides and dug the earth. They saw the horse near the sage Kapila on the North eastern direction. They said, "this is the thief, who seized the horse. He is now closing his eyes. Kill him the sinner."

So said, the 16,000 sons, with uplifted arms. Then the sage woke up, and the sons with their mind obsessed by Indra, and on account of their commission of evil to the great, in a minute, were burnt to ashes, by the fire emanating from Kapila's body.

न साधुवादो मुनिकोपभर्जिता नृपेन्द्रपुत्रा इति
सत्त्वधामनि ।
कथं तमो रोषमयं विभाव्यते जगत्पवित्रात्मनि
खे रजो भुवः ॥

But it is incongruous to say, that the 16,000 princes were destroyed by the anger of the sage. How could Tamas, the embodiment of anger, be thought of in Kapila with a pure soul, like the impossibility of particles of dust lurking in Akasa?

तस्य पुत्रोंऽशुमान्नाम पितामहहिते रतः ॥

His son, Amsuman desired to redeem his grand father Sagara.

अंशुमांश्चोदितो राज्ञा तुरङ्गान्वेषणे ययौ ।
पितृव्यखातानुपथं भस्मान्ति ददृशे हयम् ॥

Amsuman, ordered by the king, set out in search of the horse, along the path, dug out by his uncles and saw the horse, near the heap of the cremated ashes of his forefathers.

तत्रासीनं मुनिं वीक्ष्य कपिलाख्यमधोक्षजम् ।
अस्तौत्समाहितमनाः प्राञ्जलिः प्रणतो महान् ॥

He saw the sage named Kapila seated with peaceful mind, bowed to him and praised him.

श्रीशुक उवाच—

इत्थं गीतानुभावस्तं भगवान्कपिलो मुनिः ।
अंशुमन्तमुवाचेदमनुगृह्य धिया नृप ॥

Sri Suka says : Oh ! King, the sage, with his glories thus sung, blessed Amsuman and says thus.

श्रीभगवानुवाच—

अश्वोऽयं नीयतां वत्स पितामहपशुस्तव ।
इमे च पितरो दग्धा गङ्गाम्भोऽर्हन्ति नेतरत् ॥

Oh Child ! Your grand father's horse is here: Lead this. These, thy Pitries (forefathers) are only fit for the waters of the Ganges and no other. (i.e. nothing but Ganges can purify them).

तं परिक्रम्य शिरसा प्रसाद्य हयमानयत् ।
सगरस्तेन पशुना क्रतुशेषं समापयत् ॥

Then, he came round that sage and bowed before him and led away the horse. Sagara, with that horse, completed what still remained of his yaga (sacrifice).

श्रीशुक उवाच—

अंशुमांश्च तपस्तेपे गङ्गानयनकाम्यया ।
कालं महान्तं नाशक्नोत्ततः कालेन संस्थितः ॥

दिलीपस्तत्सुतस्तद्वदशक्तः कालमेयिवान् ।
भगीरथस्तस्य पुत्रस्तेपे स सुमहत्तपः ॥

दर्शयामास तं देवी प्रसन्ना वरदास्मि ते ।
इत्युक्तः स्वमभिप्रायं शशंसावनतो नृपः ॥
कोऽपि धारयिता वेगं पतन्त्या मे महीतले ।
अन्यथा भूतलं भित्त्वा नृप यास्ये रसातलम् ॥
किं चाहं न भुवं यास्ये नरा मय्यामृजन्त्यघम् ।
मृजामि तदघं कुत्र राजंस्तत्र विचिन्त्यताम् ॥

Amsuman, did thapas, (austerity) for a very long time, desirous of bringing the Ganges but, was powerless and died in course of time. His son, Dileepa, was equally powerless and passed away. Dileepas's son, Bagiratha performed great Thapas. Then Ganga Devi appeared before him with a smiling face and said, "I shall grant you, your boons." The king Bagiratha, bowed and expressed his desires.

"Oh King, who is there to withstand the force of my fall? Else I will penetrate into the earth and go to the under-

world. Besides, I am unwilling to go to the Earth (Bhu Loka). Man-kind will wash their sins into me. O King, where shall I wipe off my sin? Think of that!"

भगीरथ उवाच—

साधवो न्यासिनः शान्ता ब्रह्मिष्ठा लोकपावनाः ।
हरन्त्यघं तेऽङ्गसङ्गात्तेष्वास्ते ह्यघभिद्धरिः ॥

धारयिष्यति ते वेगं रुद्रस्त्वात्मा शरीरिणाम् ।
यस्मिन्नोतमिदं प्रोतं विश्वं शाटीव तन्तुषु ॥

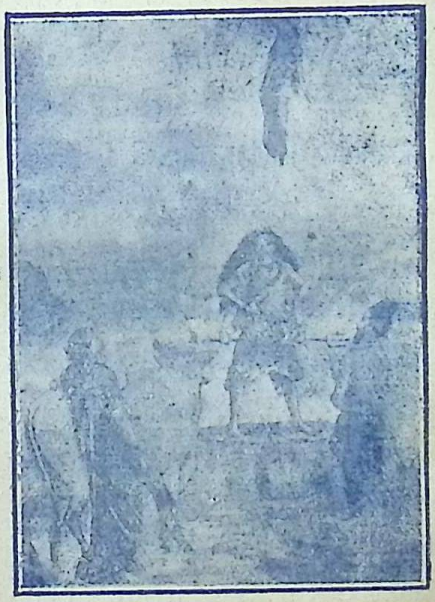
(इति तस्य वचः श्रुत्वा गङ्गा तं पुनरब्रवीत् ।
प्रसादय महेशानं धारणार्थं मदम्भसाम् ॥)

The King said, "Sadhus and savants, sanyasis (hermits) the righteous and purifiers of the world, by contact of their bodies, will purify thee, for is not Hari, the destroyer of all sins, residing in them! Rudra, the Soul of the embodied, will bear thy velocity. In that Rudra, this world is woven like the warp and woof (of the cloth)."

Ganga Devi said again, "Propitiate Lord Siva, so that he supports my waters."

इत्युक्त्वा स नृपो देवं तपसातोषयच्छिवम् ।
कालेनाल्पीयसा राजंस्तस्येशः समतुष्यत ॥

The king, being thus said, adored Siva by his tapas, Oh ! Parikshith, and in a short time, Siva was pleased with Bagiratha.



तथेति राज्ञाभिहितं सर्वलोकहितः शिवः ।
दधारावहितो गङ्गां पादपूतजलां हरेः ॥

Thus praised, Siva, the doer of good of all the worlds, supported cautiously

the Ganges, whose waters are sanctified by the feet of Vishnu.

भगीरथः स राजर्षिर्निन्ये भुवनपावनीम् ।
यत्र स्वपितृणां देहा भस्मीभूताः स्म शेरते ॥

Then the Kingly Sage, Bagiratha took the world-purifying Ganges to the spot, where the bodies of his forefather lay reduced to ashes.

रथेन वायुवेगेन प्रयान्तमनुधावती ।
देशान्पुनन्ती निर्दग्धानासिञ्चत्सगरात्मजान् ॥

She, capable of rendering sacred, cremated bodies, followed him, who was going with aerial speed, in his chariot and moistened the sons of Sagara (the ashes).

यज्जलस्पर्शमात्रेण ब्रह्मदण्डहता अपि ।
सगरात्मजा दिवं जग्मुः केवलं देहभस्मभिः ॥

Those Sagara's sons, had been killed for their offence against the sage; yet by the mere touch of the waters of the Ganges, went to Swarga, through the ashes of their burnt bodies.

किं पुनः श्रद्धया देवीं ये सेवन्ते धृतव्रताः ॥

Then need we say of others who, with faith and with austerity, worship Ganges.

श्रीशुक उवाच—

खट्वाङ्गाद्दीर्घबाहुश्च रघुस्तस्मात्पृथुश्रवाः ।
अजस्ततो महाराजस्तस्माद्दशरथोऽभवत् ॥

तस्यापि भगवानेष साक्षाद्ब्रह्ममयो हरिः ।
अंशांशेन चतुर्धाऽगात्पुत्रत्वं प्रार्थितः सुरैः ॥

रामलक्ष्मणभरतशत्रुघ्ना इति संज्ञया ।
तस्यानुचरितं राजन्नृषिभिस्तत्त्वदर्शिभिः ।
श्रुतं हि वर्णितं भूरि त्वया सीतापतेर्मुहुः ॥

O, Parikshith, there was a King named Katvanga in the family of Raghu. His son was Dirgha Bahu and his was Raghu. Aja, was born to Raghu and to Aja, Dhasaratha was born. Hari, who is the absolute and Sovereign Lord, by fragments of his divinity into four divisions, as prayed by the Gods,

attained his sonship in the form of Rama, Lakshmana, Bharatha, and Sathrugna.

"मानिषादप्रतिष्ठान्त्व मगमश्शाश्वतीस्समाः ।
यत्क्रौञ्चमिथुनादेक मवधीःकाममोहितम्" ॥

—"*Valmiki*".

O King, by the learned Rishis (seers of truth), His story, is often told and you have also surely heard the story of the Lord of Sita often.

गुर्वर्थे त्यक्तराज्यो व्यचरदनुवनं पद्मपद्भ्यां प्रियायाः
पाणिस्पर्शाक्षमाभ्यां मृजितपथरुजो यो हरीन्द्रा-
नुजाभ्याम् ॥

वैरूप्याच्छूर्पणख्याः प्रियविरहरुषा रोपितभ्रूवि-
जृम्भत्रस्ताब्धिर्बद्धसेतुः खलदवदहनः कोसलेन्द्रो-
ऽवतान्नः ॥

Abandoning his kingdom, for the sake of his father, he went with his Lotus feet which were too soft to bear

" हता नैर्ऋतपुंगवाः "

even the touch of his beloved Sita, and his pain in the leg was allayed by Hanuman and Lakshmana, when Rama wandered in the forests. By disfiguring Surpanakai, he was seperated from his beloved Sita. On account of that, with strained brows and in fierce anger, he caused the oceans to tremble. He built a dam (Sethu), and was a fire to the forest of the wicked. Let that Sovereign of Kosala protect us.

यो लोकवीरसमितौ धनुरैशमुग्रं सीतास्वयंवरगृहे
त्रिशतोपनीतम् ।
आदाय बालगजलील इवेक्षुयष्टिं सज्जीकृतं नृप
विकृष्य बभञ्ज मध्ये ॥

Oh Parikshith ! This Rama, like a young elephant, in that assembled wedding Hall (Mandapam), full of heroes of the world, during the marriage of Sita, broke in twain that fierce and divine bow, brought by three hundred people,

by pulling tightly its strings, as if it were a mere sugar cane plant, before an elephant.

"मार्गे व्रजन्भृगुपतेर्व्यनयत्प्ररूढंदर्पं"

जित्वानुरूपगुणशीलवयोऽङ्गरूपां सीताभिधां श्रिय-
मुरस्यभिलब्धमानाम् ।
मार्गे व्रजन्भृगुपतेर्व्यनयत्प्ररूढं दर्पं महीमकृत
यस्त्रिरराजबीजाम् ॥

Conquering Lakshmi, in the name of Sita, with conduct, age, form and beauty

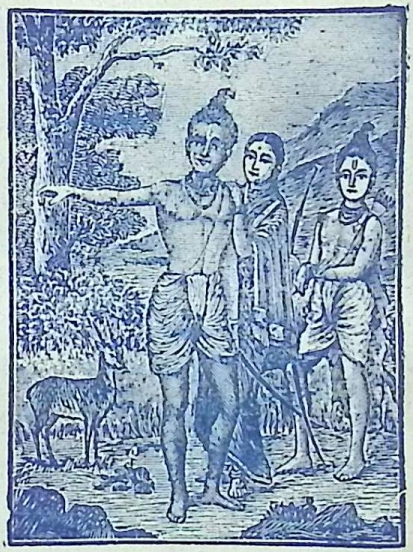
equal to him, who is residing in the bosom of the Lord as 'Lakshmi' and while going with her, on the way he killed the proud chief of Bhrigus (Parasurama), who made three worlds, devoid of the seed of Kshatriya race.

"त्यक्त्वा ययौवन मसूनिवमुक्तसङ्गः"

राज्यं श्रियं प्रणयिनः सुहृदो निवासं त्यक्त्वा ययौ
वनमसूनिव मुक्तसङ्गः ॥

Thus endowed with glories, abandoning his dear relations, and friends

and his abode, he went to the forest, even as, the yogi leaves his prana (life breath).



जघ्नेऽद्भुतैणवपुषाऽऽश्रमतोऽपकृष्टो मारीचमाशुविशिखेन

* * *

रक्षोधमेन वृकवद्विपिनेऽसमक्षं वैदेहराजदुहितर्यपया-
पितायाम् ।
भ्रात्रा वने कृपणवत्प्रियया वियुक्तः स्त्रीसङ्गिनां
गतिमिति प्रथयंश्चचार ॥

After the vilest of the Rakshas, unseen by any body, carried away the

"रक्षोधमेन वृकवद्विपिनेऽसमक्षं
वैदेहराजदुहितर्यपयापितायाम्"

daughter of Videha king (Sita), like a wolf, Rama, seperated from his wife, along with his brother, like a distressed man, wandered in the forest as if exhibiting to the world "this is the fate of men attached to women".

"अथ वालिनि हते"

दग्ध्वात्मकृत्यहतकृत्यमहन्क्रबन्धं सख्यं विधाय
कपिभिर्दयितागतिं तैः ।
बुध्द्वाथ वालिनि हते प्लवगेन्द्रसैन्यैर्वेलामगात्सम-
नुजोऽजभवार्चिताङ्घ्रिः ॥

Then, having burnt Kabanda who wronged him, he befriended the Monkeys

and learnt from them about Sita's condition. When Vali was killed, the Lord worshipped by Brahma and Siva, along with the army of the monkeys and his brother, reached the sea shore.

"बध्वोदधौ रघुपतिर्विविधाद्रिकूटैः सेतुं"

"हनुमत्प्रमुखैः अनीकै; लङ्कां विभीषणदृशा"

बध्वोदधौ रघुपतिर्विविधाद्रिकूटैः सेतुं कपीन्द्रकर-
कम्पितभूरुहाङ्गैः ।
सुग्रीवनीलहनुमत्प्रमुखैरनीकैर्लङ्कां विभीषणदृशा-
विशदग्रदग्धाम् ॥

This Lord of the Raghus, built a bridge, across the sea, by means of several hill tops grown with trees, uprooted by the hands of the monkey. And with armies composed of Sugreeva, Nala, and Hanuman, entered Lanka, which had been

"आविशत् अग्रदग्धां"

previously burnt by (Hanuman), and with the assistance of Vibeeshana.

एवं क्षिपन्धनुषि संधितमुत्ससर्ज बाणं स वज्रमिव
तद्धृदयं बिभेद ।
सोऽसृग्वमन्दशमुखैर्न्यपतद्विमानाद्धाहेति जल्पति
जने सुकृतीव रिक्तः ॥

Saying that he was giving him the fruit of his shameless act, Rama, discharged

the arrow, inserting it in the bow and that arrow like Indra's thunder-bolt, pierced the heart of Ravana. Ravana vomitted blood by his ten mouths. People cried out Ha ! Ha !. And Ravana fell from his Vimana like the man with his virtues exhausted.

ततो ददर्श भगवानशोकवनिकाश्रमे ।
क्षामां स्वविरहव्याधिं शिंशुपामूलमास्थिताम् ॥

Then, Sri Rama saw his wife, sitting near the root of Simsumara tree sad and afflicted and reduced by the seperation of her Lord.

रामः प्रियतमां भार्यां दीनां वीक्ष्यान्वकम्पत ।
आत्मसंदर्शनाह्लादविकसन्मुखपङ्कजाम् ॥

And felt pity, on seeing her, his beloved but dejected wife, with a lotus face, blossomed with delight at the sight of her dear Lord.

आरोप्यारुरुहे यानं भ्रातृभ्यां हनुमद्युतः ।
विभीषणाय भगवान्दत्त्वा रक्षोगणेशताम् ॥

लङ्कामायुश्च कल्पान्तं ययौ चीर्णव्रतः पुरीम् ।
अवकीर्यमाणः कुसुमैर्लोकपालार्पितैः पथि ॥

Then, he caused Sita to mount up the aerial chariot, and took with him, his brother and Hanuman.

After conferring upon Vibishana, eternal sovereignty of the Rakshasas and Lanka and long life, up to end of Kalpa (crores of years,) Sri Rama went to Ayodhya with his vows fulfilled. Flowers were scattered offered by Guardian deities.

भरतः प्राप्तमाकर्ण्य पौरामात्यपुरोहितैः ॥
पादुके शिरसि न्यस्य रामं प्रत्युद्यतोऽग्रजम् ।
नन्दिग्रामात्स्वशिबिराद्गीतवादित्रनिःस्वनैः ॥

Having heard of his elder brother's return and placing the pair of Sandals on the head, Bharatha with his subjects,

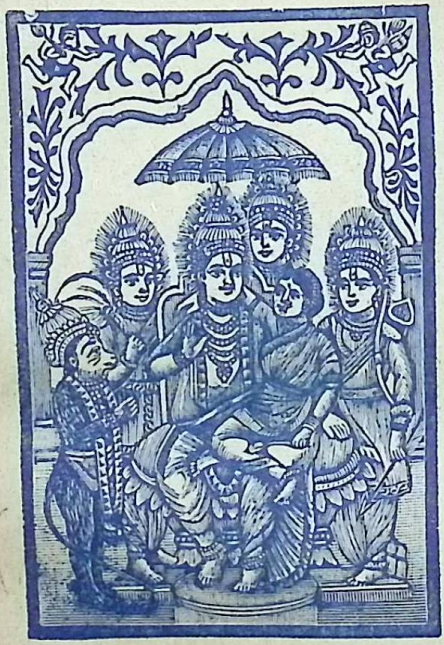
"पादुके शिरसि न्यस्य रामं प्रत्युद्यतोग्रजम्"

ministers and priests, hearing of Rama's advent, and placing the Sandals on his head, came from his hut in Nandhigrama with music of different kinds.

पुत्रान्स्वमातरस्तास्तु प्राणांस्तन्व इवोत्थिताः ।
आरोप्याङ्केऽभिषिञ्चन्त्यो बाष्पौघैर्विजहुः शुचः ॥
जटा निर्मुच्य विधिवत्कुलवृद्धैः समं गुरुः ।
अभ्यषिञ्चद्यथैवेन्द्रं चतुःसिन्धुजलादिभिः ॥

As bodies are revived with Prana, the mothers got their sons, and placed them

upon their laps, and moistened them with tears, abandoned their grief.



"अभ्यषिञ्चद्यथैवेन्द्रं चतुःसिन्धु जलादिभिः"

The family Guru, along with the elders of the family asked Rama, to remove his clotted tuft and, crowned him like Indra, annointing him with the waters of the four Seas and according to the ordinances.

रामे राजनि धर्मज्ञे सर्वभूतसुखावहे ॥

वनानि नद्यो गिरयो वर्षाणि द्वीपसिन्धवः ।
सर्वे कामदुघा आसन्प्रजानां भरतर्षभ ॥

नाधिव्याधिजराग्लानिदुःखशोकभयक्लमाः ।
मृत्युश्चानिच्छतां नासीद्रामे राजन्यधोक्षजे ॥

O chief of the Bharathas! When, Sree Rama, the knower of the Dharma, and the bestower of happiness for all beings, ruled over his kingdom, the forest and Rivers, and Hills and countries, Islands, Seas, all catered in profusion for the desires of his subjects. There was no mental or physical distress, no old age, or hunger, or thirst, or grief, or fear, or calamity. There was no death except of one's free will.

" सर्वदेवमयं देव मीज आचार्यवान्मखैः "

श्रीशुक उवाच—

भगवानात्मनात्मानं राम उत्तमकल्पकैः ।
सर्वदेवमयं देवमीज आचार्यवान्मखैः ॥

Sri Rama, by well ordained rules, worshipped his own self which was divine and of the form of all gods.

श्रीशुक उवाच—

पूरोर्वंशं प्रवक्ष्यामि यत्र जातोऽसि भारत ।
यत्र राजर्षयो वंश्या ब्रह्मवंश्याश्च जज्ञिरे ॥

O Parikshith, I tell you of the race of Purus in which you and the kingly and divine sages are born.

पुत्रोऽभूत्सुमते रैभ्यो दुष्यन्तस्तत्सुतो मतः ॥

Raibyan was the son of Sumathi and Dushyuntha was the son of Raibyan.

दुष्यन्तो मृगयां यातः कण्वाश्रमपदं गतः ।
तत्रासीनां स्वप्रभया मण्डयन्तीं रमामिव ॥

विलोक्य सद्यो मुमुहे देवमायामिव स्त्रियम् ।
बभाषे तां वरारोहां भटैः कतिपयैर्वृतः ॥

Dushyuntha came for a hunt to the hermitage of Kanva. There, he saw a woman seated and shedding her lustre, like Lakshmi and no sooner, he saw her a Deva Maya, (divine enchantress) than he got deluded. That fair woman, was

surrounded by few servants. On seeing her, with his fatigue gone, and feeling passionate towards her, smilingly and with fair words he asked her :—

का त्वं कमलपत्राक्षि कस्यासि हृदयंगमे ।
किं वा चिकीर्षितं त्वत्र भवत्या निर्जने वने ॥

व्यक्तं राजन्यतनयां वेद्म्यहं त्वां सुमध्यमे ।
नहि चेतः पौरवाणामधर्मे रमते क्वचित् ॥

The King says, 'Oh Fair one, with eyes like the petal of the Lotus, who are you, that has fascinated my mind? Who are you, in this lonely forest? What is there that could be done to you? 'Oh lady of slender waist! I imagine you should certainly be daughter of a kshatrya king. The mind of the race of the Purus, never delights in adharama (unrighteousness).'

"विश्वामित्रात्मजैवा त्यक्तामेनकयावने"

शकुन्तलोवाच—

विश्वामित्रात्मजैवाहं त्यक्ता मेनकया वने।
वेदैतद्भगवान्कण्वो वीर किं करवाम ते॥

आस्यतां ह्यरविन्दाक्ष गृह्यतामर्हणं च नः।
भुज्यतां सन्ति नीवारा उष्यतां यदि रोचते॥

Sakuntala says: O hero! I am the daughter of Viswamitra and Menaka and had been abandoned by Menaka in this

forest; this, the sage Kanva knows. Is there anything that I can do for you? O Lotus eyed, take your seat, accept our welcome. Partake of the good grains (food) available here and you can stay here if you are so pleased.

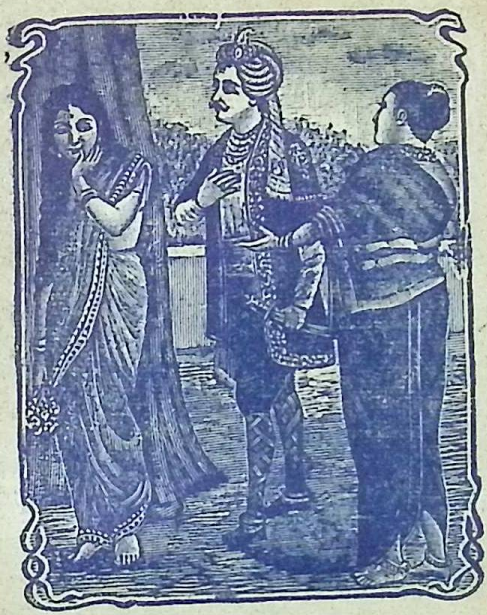
दुष्यन्त उवाच—

उपपन्नमिदं सुभ्रु जातायाः कुशिकान्वये ।
स्वयं हि वृणते राज्ञां कन्यकाः सदृशं वरम् ॥

Dushyanta said 'O Fair browed! To you—of the race of Kausika, this is befitting. Princesses seek befitting partners (in life) themselves.'

ओमित्युक्ते यथाधर्ममुपयेमे शकुन्तलाम् ।
गान्धर्वविधिना राजा देशकालविधानवित् ॥
अमोघवीर्यो राजर्षिर्महिष्यां वीर्यमादधे ।
श्वोभूते स्वपुरं यातः कालेनासूत सा सुतम् ॥

The King who was versed in the knowledge of appropriateness of time and place, married Sakuntala according to Gandarva rites, after getting her consent.



"उपयेमे शकुन्तलां गान्धर्व विधिना राजा"

And the kingly sage of supreme strength impregnated her with his supreme virility and reached his city the next day. And in time, she begot a son.

कण्वः कुमारस्य वने चक्रे समुचिताः क्रियाः ।
बध्द्वा मृगेन्द्रांस्तरसा क्रीडति स्म स बालकः ॥

The Sage Kanva, performed in the forest the ceremonies, befitting the

occasion, and the child caught and played with the lions.

तं दुरत्ययविक्रान्तमादाय प्रमदोत्तमा ।
हरेरंशांशसंभूतं भर्तुरन्तिकमागमत् ॥
यदा न जगृहे राजा भार्यापुत्रावनिन्दितौ ।
श्रृण्वतां सर्वभूतानां खे वागाहाशरीरिणी ॥

And the pearl of a woman took to her husband, the boy, of great valour and

born after the reflected glories, of the Lord, to her. And when the king disclaimed the faultless wife and boy, while all beings were listening, an aerial voice spoke in the hearing of all.

माता भस्त्रा पितुः पुत्रो येन जातः स एव सः ।
भरस्व पुत्रं दुष्यन्त माऽवमंस्थाः शकुन्तलाम् ॥

रेतोधाः पुत्रो नयति नरदेव यमक्षयात् ।
त्वं चास्य धाता गर्भस्य सत्यमाह शकुन्तला ॥

The mother is a pair of Bellows, the son belongs to the father, because he begets him; in fact he himself is the son. Accept your son, do not dishonour Sakuntala. The son, who develops or increases the family, saves the family from hell. It was you that begot him and Sakuntala tells the truth.

पितर्युपरते सोऽपि चक्रवर्ती महायशाः ।
महिमा गीयते तस्य हरेरंशभुवो भुवि ॥

चक्रं दक्षिणहस्तेऽस्य पद्मकोशोऽस्य पादयोः ।
ईजे महाभिषेकेण सोऽभिषिक्तोऽधिराड्विभुः ॥

When the father Dushyantha died, this Bharatha became a famous King. Melodies are sung of his greatness. With the Traits of Hari, on his right hand is the mark of disc and on his feet are the signs of the Lotus.

सर्वकामान्दुदुहतुः प्रजानां तस्य रोदसी ।
समास्त्रिणवसाहस्रीर्दिक्षु चक्रमवर्तयत् ॥

During his Sovereignty, both the Sky and the earth supplied the wants of all his subjects; for twenty seven thousand years, he ruled over all the regions.

श्रीशुक उवाच—
गुरुश्च रन्तिदेवश्च संकृतेः पाण्डुनन्दन ।
रन्तिदेवस्य हि यश इहामुत्र च गीयते ॥

Sri Suka says : In the race of Yathus King Sankrithi had two sons, Kuru and

Ranthi Deva. The fame of Ranthi Deva, born of this line is sung in this world and the other world.

वियद्वित्तस्य ददतो लब्धं लब्धं बुभुक्षतः ।
निष्किंचनस्य धीरस्य सकुटुम्बस्य सीदतः ॥

व्यतीयुरष्टचत्वारिंशदहान्यपिबतः किल ।
घृतपायससंयावं तोयं प्रातरुपस्थितम् ॥

He feeds upon what he gets, to the hungry he gives, spending his wealth and was in distress as he gave whatever was obtained to the desirer. He was poor but firm-minded and with a family.

Forty-eight days thus elapsed for him who did not drink either ghee, or milk or water or gruel, in the mornings.

कृच्छ्रप्राप्तकुटुम्बस्य क्षुत्तृड्भ्यां जातवेपथोः ।
अतिथिर्ब्राह्मणः काले भोक्तुकामस्य चागमत् ॥

To this family, the maintenance of which itself was a difficulty, and which was trembling with hunger and thirst,

a brahmin guest came and wanted to eat, just at dinner time.

तस्मै संव्यभजत्सोऽन्नमादृत्य श्रद्धयान्वितः ।
हरिं सर्वत्र संपश्यन्स भुक्त्वा प्रययौ द्विजः ॥

He, who realizes Hari everywhere, with faith and love fed the brahmin who partook of the meal and went away.

अथान्यो भोक्ष्यमाणस्य विभक्तस्य महीपते ।
विभक्तं व्यभजत्तस्मै वृषलाय हरिं स्मरन् ॥
याते शूद्रे तमन्योऽगादतिथिः श्वभिरावृतः ।
राजन्मे दीयतामन्नं सगणाय बुभुक्षते ॥
स आदृत्यावशिष्टं यद्बहुमानपुरस्कृतम् ।
तच्च दत्त्वा नमश्चक्रे श्वभ्यः श्वपतये विभुः ॥
पानीयमात्रमुच्छेषं तच्चैकपरितर्पणम् ।
पास्यतः पुल्कसोऽभ्यागादपो देह्यशुभस्य मे ॥
तस्य तां करुणां वाचं निशम्य विपुलश्रमाम् ।
कृपया भृशसंतप्त इदमाहामृतं वचः ॥
न कामयेऽहं गतिमीश्वरात्परामष्टर्द्धियुक्तामपुनर्भवं वा ।
आर्तिं प्रपद्येऽखिलदेहभाजामन्तः स्थितो येन
भवन्त्यदुःखाः ॥

क्षुत्तृट्श्रमो गात्रपरिश्रमश्च दैन्यं क्लमः शोकविषाद-
मोहाः ।
सर्वे निवृत्ताः कृपणस्य जन्तोर्जिजीविषोर्जीवजलार्प-
णान्मे ॥

इति प्रभाष्य पानीयं म्रियमाणः पिपासया ।
पुल्कसायाददाद्धीरो निसर्गकरुणो नृपः ॥

When, food had been served for eating, another guest came; then the king, thought of Hari and allotted the food to that man of a different caste. When that person had left, another guest, came with a number of dogs, and said, "O King! Give food, for me and this herd (of dogs)"; so he fed on the residuary food, the dogs and the master and bowed to him. Then there was water, left just for a man's drink and he, the king, wanted to drink that water. Then a man of the lowest class came and said, "Give me water." Hearing his pitiable words, gracefully he said, moved by pity, as follows:—"I desire not the

sovereignty of the Lord, attended with the eight siddhies (miraculous powers) or the absence of rebirth, but I desire to get a (transfer of) the grief of all embodied beings (and to experience them) seated in their minds, so that they may have no grief." Thus seeing the man, dying of thirst and naturally of a merciful, but a firm temperament, he gave the water to that person who was dying of thirst.

तस्य त्रिभुवनाधीशाः फलदाः फलमिच्छताम् ।
आत्मानं दर्शयांचक्रुर्माया विष्णुविनिर्मिताः ॥

स वै तेभ्यो नमस्कृत्य निःसङ्गो विगतस्पृहः ।
वासुदेवे भगवति भक्त्या चक्रे मनः परम् ॥

The Lords of the three worlds who confer the fruit of the desires, appeared before him in the respective maya form created by Vishnu.

The king bowed to them, abandoned his desires and society and fixed his mind upon Vasudeva.

यदा यदेह धर्मस्य क्षयो वृद्धिश्च पाप्मनः ।
तदा तु भगवानीश आत्मानं सृजते हरिः ॥

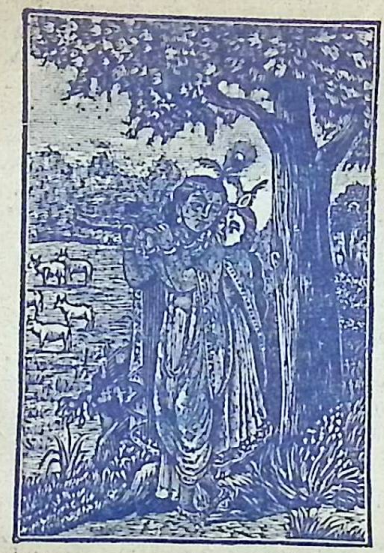
Whenever there is a decline of righteousness and growth of sin, then Hari, Bhagavan and Iswara incarnates.

कर्माण्यपरिमेयानि मनसापि सुरेश्वरैः ।
सह संकर्षणश्चक्रे भगवान्मधुसूदनः ॥

कलौ जनिष्यमाणानां दुःखशोकतमोनुदम् ।
अनुग्रहाय भक्तानां सुपुण्यं व्यतनोद्यशः ॥

The Lord Madhusudhana along with Sankarshanar did such miraculous deeds that even the eminent Gods cannot divine their minds.

In order to bless the devotees, who are going to be born, in the age of Kali, the Lord with a view to destroy grief and Tamas (forces of inertia and darkness), spread far and wide his fame.



पृथ्व्याः स वै गुरुभरं क्षपयन्कुरूणामन्तः समुत्थ-
कलिना युधि भूपचम्वः ।
दृष्ट्या विधूय विजये जयमुद्घिघोष्य प्रोच्योद्धवाय
च परं समगात्स्वधाम ॥

The Lord incarnated of Devaki and Vasudeva and destroyed the excessive burden of the earth by setting up internecine warfare between the Pandavas and the Kauravas. Then he preached the Gospel of Wisdom to Uddhava and reached his own divine abode of Heaven.

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10-SKANDA.

III PART.

The Incarnation of Sri Krishna.

The King says:-

कथितो वंशविस्तारो भवता सोमसूर्ययोः ।

राज्ञां चोभयवंश्यानां चरितं परमाद्भुतम् ॥

Oh great Sage! You told me in detail about the wonderful history of the king of the Solar and Lunar races, and of the charitably disposed Yathus.

यदोश्च धर्मशीलस्यनितरां मुनिसत्तम ।

तत्रांशेनावतीर्णस्य विष्णोर्वीर्याणि शंस नः ॥

Tell me about the glorious deeds of Vishnu, who incarnated in that race,

with Balarama, who is a portion of the Lord's divinity.

अवतीर्य यदोर्वंशे भगवान्भूतभावनः ।
कृतवान्यानि विश्वात्मा तानि नोवद्दविस्तरात् ॥

Tell me in detail about the illustrious Lord, who is the protector of all and the all pervading, and who incarnated in the race of Yathus.

द्रौण्यस्त्रविप्लुष्टमिदं मदङ्गं
संतानबीजं कुरुपाण्डवानाम् ।
जुगोप कुक्षिंगत आत्तचक्रो
मातुश्च मे यः शरणं गतायाः ॥

When, this body of mine, who was the seed of the race of Kurus and Pandavas was burnt by the fiery arrows of the son of Drona, the Lord with the disc in his hand, entered the womb of my mother and protected her, who had taken refuge in him.

नैषातिदुःसहा क्षुन्मां त्यक्तोदमपि बाधते ।
पिबन्तं त्वन्मुखांभोजच्युतं हरिकथामृतम् ॥

This unbearable hunger does not afflict me, though I have n o t taken even water, as I am drinking the nectar of the Lord's stories, flowing from your lotus mouth.

वासुदेवकथाप्रश्नः पुरुषांस्त्रीन्पुनाति हि ।
वक्तारं पृच्छकं श्रोतॄंस्तत्पादसलिलं यथा ॥

Listening to the stories of Vasudeva purifies the sayer, the hearer, and the man who inquires about them like the Holy waters of the Ganges emanating from the feet of the Lord.

भूमिर्दृप्तनृपव्याजदैत्यानीकशतायुतैः ।
आक्रान्ताभूरिभारेण ब्रह्माणं शरणं ययौ ॥

Bhudevi oppressed by the weight of several several Asuras arrayed as haughty kings, and myriads composing their armies, sought refuge in Brahma being unable to stand the burden.

वसुदेवगृहे साक्षाद्भगवान्पुरुषः परः ।
जनिष्यते तत्प्रियार्थं संभवन्तु सुरस्त्रियः ॥

वासुदेवकलानन्तः सहस्रवदनः स्वराट् ।

अग्रतो भविता देवो हरेः प्रियचिकीर्षया ॥

विष्णोर्माया भगवती यया संमोहितं जगत् ।

आदिष्टा प्रभुणांऽशेन कार्यार्थे संभविष्यति ॥

Brahma says, The supreme being is going to incarnate in the house of Vasudeva. To do service unto him, let the celestial women be born in the world. The self luminous Audhi Sesha with thousand hoods, will be born, as his elder brother, to do service unto him. The Maya of Vishnu by which the world is deluded, under the orders of her Lord and with an amsa (afragment) of the Lord's glory, will be born, so that His will may be done.

शूरसेनो यदुपतिर्मथुरामावसन्पुरीम् ।

माथुरान् शूरसेनांश्च विषयान्बुभुजे पुरा ॥

In that city of Mathura, a king named Surasena reigned over the territory of Surasena.

तस्यां तु कर्हिचिच्छौरिर्वसुदेवः कृतोद्वहः ।
देवक्या सूर्यया सार्धं प्रयाणे रथमारुहत् ॥
उग्रसेनसुतः कंसः स्वसुः प्रियचिकीर्षया ।
रश्मीन्हयानां जग्राह रौक्मै रथशतैर्वृतः ॥

When on a certion occasion, once in that city, Vasudeva, as bride groom ascended his chariot, with the bride, Devaki to go to his palace, K a m s a the son of Ugrasena to please his sister, took the reins of the horse surrounded by many golden chariots.

पथि प्रवृत्तिं कंसमाभाष्याहाशरीरवाक् ।
अस्यास्त्वामष्टमो गर्भो हन्ता यां वहसेऽबुध ॥

On the way, an aerial voice said to that 'Kamsa, Oh fool, "the eighth child of her whom you are now taking will kill you."

इत्युक्तः स खलः पापो भोजानां कुलपांसनः ।
भगिनीं हन्तुमारब्धः खड्गपाणिः कचेऽग्रहीत् ॥

Thus, s p o k e n to, the wicked sinner (the shame of the family), be-

gan to kill his sister, with sword in hand and caught her by the hair.

तं जुगुप्सितकर्माणं नृशंसं निरपत्रपम् ।
वसुदेवो महाभाग उवाच परिसान्त्वयन् ॥

श्लाघनीयगुणः शूरैर्भवान्भोजयशस्करः ।
स कथं भगिनीं हन्यात्स्त्रियं मुद्वाहपर्वणि ॥

Vasudeva pacified him, who was engaged in this fierce, shameless and censurable deed and said, Oh! Kamsa, Your nature is commendable by heroes and you increase the fame of Bhojas! How could you kill a woman, and that a sister, during the marriage occasion.?

नह्यस्यास्ते भयं सौम्य यद्वै साहाशरीरवाक् ।
पुत्रान्समर्पयिष्येऽस्या यतस्ते भयमुत्थितम् ॥
स्वसुर्वधान्निववृते कंसस्तद्वाक्य सारवित् ।
वसुदेवोऽपि तं प्रीतः प्रशस्य प्राविशद्गृहम् ॥

Let no fears, arise to you, by that message uttered by the aerial

voice; I will surrender to you, all the children, from whom this fear arises. Kamsa, knowing the significance of that word, desisted from his evil deeds; Vasudeva also praised him and reached his mansion.

हतेषु षट्सु बालेषु देवक्या औग्रसेनिना ॥

सप्तमो वैष्णवं धाम यमनन्तं प्रचक्षते ।

गर्भो बभूव देवक्या हर्षशोकविवर्धनः ॥

When the six children of Devaki were killed by Kamsa, the seventh conception was that of a ray of Anantha, increasing (both) the joy and grief of Devaki.

भगवानपि विश्वात्मा विदित्वा कंसजं भयम् ।

यदूनां निजनाथानां योगमायां समादिशत् ॥

गच्छ देवि व्रजं भद्रे गोपगोभिरलंकृतम् ।

रोहिणी वसुदेवस्य भार्याऽऽस्ते नन्दगोकुले ।

अन्याश्च कंससंविग्ना विवरेषु वसन्ति हि ॥

The Lord, the all-pervading Lord, knowing the fear to his yadhavas due to Kamsa, refuged in him, ordered Yoga Maya and said, Devi! (blessed) go to Nanda Gokulam adorned by the houses of shepherds and sheds of cows, where lives Rohini the wife of Vasudeva.

देवक्या जठरे गर्भं शेषाख्यं धाम मामकम् ।
तत्संनिकृष्य रोहिण्या उदरे संनिवेशय ॥

There in Devaki's conception, is Adhi-Sesha of my Amsom (partial revela tion Take that and place it in Rohini's womb.

अथाहमंशभागेन देवक्याः पुत्रतां शुभे ।
प्राप्स्यामि त्वं यशोदायां नन्दपत्न्यां भविष्यसि ॥

I, with Balarama (a portion of my divine glory) am going to attain the sonship of Devaki and you must be born of Yasoda, the wife of Nanda.

अर्चिष्यन्ति मनुष्यास्त्वां सर्वकामवरेश्वरीम् ।
धूपोपहारबलिभिः सर्वकामवरप्रदाम् ॥

नामधेयानि कुर्वन्ति स्थानानि च पुरा भुवि ।
दुर्गेति भद्रकालीति विजया वैष्णवीति च ॥

कुमुदा चण्डिका कृष्णा माधवीकन्यकेति च ।
माया नारायणीशानी शारदेत्यम्बिकेति च ॥

Men will propitiate you by various offerings and tributes, as you are the supreme dispenser of desired objects

and will install you as deity in various temples and by various names, like Durga, Bhadra Kali, vijaya, Vaishnavi, Kumudah, Chandiga, Krishnai, Madhavi, Kannigai, Narayani, Sarada, Ambiga and worship you.

संदिष्टैवं भगवता तथेत्योमिति तद्वचः ।
प्रतिगृह्य परिक्रम्य गां गता तत्तथाकरोत् ॥

Thus ordered by the Lord and consenting to that, she went to the earth and did accordingly.

भगवानपि विश्वात्मा भक्तानामभयंकरः ।
अविवेशांशभागेन मन आनकदुन्दुभेः ॥

The all-pervading Lord, giving fearlessness to his devotees, entered the mind of Vasudeva in full form, for the purpose of reducing the burden of het world.

स बिभ्रत्पौरुषं धाम भ्राजमानो यथा रविः ।
दुरासदोऽतिदुर्धर्षो भूतानां संबभूव ह ॥

Vasudeva who was filled with the effulgence of the Lord, was dazzling as the sun, invincible and unassailable.

ततो जगन्मङ्गलमच्युतांशं

समाहितं शूरसुतेन देवी ।

दधार सर्वात्मकमात्मभूतं

काष्ठा यथानन्दकरं मनस्तः ॥

Even as the Eastern Sky, bears the moon, Devaki shone with the holy Spirit of the universal Lord, imparted (mentally) by Vasudeva:- that Lord, who is the soul of all beings and the glorious abode of the Universe.

तां वीक्ष्य कंसः प्रभया जितान्तरां

विरोचयन्तीं भवनं शुचिस्मिताम् ।

आहैष मे प्राणहरो हरिर्गुहां

ध्रुवं श्रितो यन्न पुरेयमीदृशी ॥

Kamsa beheld her, who was filled with the holy presence of the Lord, and who was illuminating that house by her radiance and who was of happy smiles and said:- "Verily, Hari, who is the taker of my life, has

already entered her nor has such sple-n dour been witnessed in her before.

किमद्य तस्मिन्करणीयमाशु मे
यदर्थतन्त्रो न विहन्ति विक्रमम् ।
स्त्रियाः स्वसुर्गुरुमत्या वधोऽयं
यशः श्रियं हन्त्यनुकालमायुः ॥

इति घोरतमाद्भावात्सन्निवृत्तः स्वयं प्रभुः ।
आस्ते प्रतीक्षंस्तज्जन्म हरेर्वैरानुबन्धकृत् ॥

आसीनः संविशंस्तिष्ठन्भुञ्जानः पर्यटन्महीम् ।
चिन्तयानो हृषीकेशमपश्यत्तन्मयं जगत् ॥

And what could I do now, in this emergency? because the great Lord who fulfills his resolves, will not spoil his valour. But, the murder of woman and that a sister and that "enciente" will immediately destroy my fame and prosperity and life. Thus turning away, from his fierce resolve, he was expecting the Lord's genesis nursing fierce hate of the Lord. While sitting, or lying down, or standing or eating or walking

or drinking, his mind was on the Lord and he beheld the universe as pervaded by the Lord.

ब्रह्मा भवश्च तत्रैत्य मुनिभिर्नारदादिभिः ।

देवैः सानुचरैः साकं गीर्भिर्वृषणमैडयन् ॥

Brahma. with Rudra and sages like Narada, and Devas, came and praised by sweet words the supreme Lord, who bestows all boons.

सत्यव्रतं सत्यपरं त्रिसत्यं

सत्यस्य योनिं निहितं च सत्ये ।

सत्यस्य सत्यमृतसत्यनेत्रं

सत्यात्मकं त्वां शरणं प्रपन्नाः ॥

Devas: Oh Lord of true and firm vows which are positivly fulfilled, Oh Lord who is realizable by truth, who eternally exists before creation,

during sustenance of the universe and after its dissolution, oh Lord who is the genesis of the five great Bhutas, who is the inner director of all, who is the abode of Sathya (truth), who has the same impartial and balanced vision towards all beings with kind words and who is the embodiment of truth, I take refuge in thee.

त्वय्यम्बुजाक्षाखिलसात्वधाम्नि
समाधिनावेशितचेतसैके ।
त्वत्पादपोतेन महत्कृतेन
कुर्वन्ति गोवत्सपदं भवाब्धिम् ॥

Oh lotus eyed, some Yogis, who have coalesced their minds by force of Samadhi, in you, who are the repository of all the worlds, cross samsara as easily as one would cross the dent left on the ground, by the cloven foot of a calf. In order to cross samsara, they take shelter in thy holy feet, which have been decided by Mahatmas as the most eminent of all methods, for attaining beatitude.

शृण्वन्गृणन्संस्मरयंश्च चिन्तय

न्नामानि रूपाणि च मङ्गलानि ते ।

क्रियासु यस्त्वच्चरणारविन्दयो-

राविष्टचेता न भवाय कल्पते ॥

Those devotees; who listen to and utter thy blissful names, and the glories of thy form, who expatiate on them and remind others of these, who also meditate on thy holy feet, and are ever intent on offering thee worship, are never again born in this world.

दिष्ट्या हरेऽस्या भवतः पदो

भुवो भारोऽपनीतस्तव जन्मनेशितुः ।

दिष्ट्याङ्कितां त्वत्पदकैः सुशोभनै

र्द्रक्ष्याम गां द्यां च तवानुकम्पिताम् ॥

Oh Hari, By thy avatar who art the Easwara (governor) of all, the burden of this Bhu Devi, who art thy feet is removed, by our good fortune, and by the blissful tread of thy glorious footsteps, we are going to behold this

world decorated with and worthy of thy foot prints and similarly, Swarga (Heaven) also.

दिष्ट्याम्ब ते कुक्षिगतः परः
पुमांशेन साक्षाद्भगवान्भवाय नः ।
नाभूद्भयं भोजपतेर्मुमूर्षोर्गोप्ता
यदूनां भविता तवात्मजः ॥

Oh blessed mother (Devaki), the supreme person endowed with all perfection, has incarnated in you and that is for our glory and well being. Fear not for that Kamsa who is approaching his hour of doom; your son is going to be a veritable saviour of the Yathu dynasty.

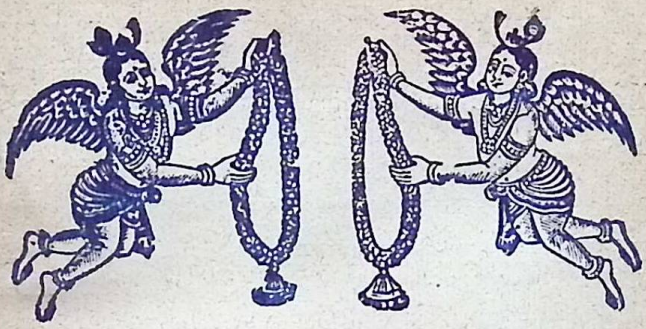
अथ सर्वगुणोपेतः कालः परमशोभनः ।
यर्ह्येवाजनजन्मर्क्षं शान्तर्क्षग्रहतारकम् ॥
दिशः प्रसेदुर्गगनं निर्मलोडुगणोदयम् ।
महीं मङ्गलभूयिष्ठपुरग्रामव्रजाकरा ॥
नद्यः प्रसन्नसलिला ह्रदा जलरुहश्रियः ।
द्विजालिकुलसंनादस्तवका वनराजयः ॥

Then 'Time spirit' endowed with all virtue, shone well, with its star 'Rohini', the star of Brahma and with other stars as well and the planets were favourable in their aspect. The quarters were full of good augury and the sky shone along with the stars and was clear and the earth, with cities, towns, and villages put on a beneficient and auspicious form; The rivers were clear and tanks full of lotus and groves fullof bunches of flowers, from where clusters of bees and birds were sounding.

ववौ वायुः सुखस्पर्शः पुण्यगन्धवहः शुचिः ।
अग्नयश्च द्विजातीनां शान्तास्तत्र समिन्धत ॥

मनांस्यासन्प्रसन्नानि साधूनामसुरद्रुहाम् ।
जायमानेऽजने तस्मिन्नेदुर्दुन्दुभयो दिवि ॥

The breeze with soft touch, blew fragrant and the household fires in, brahmin houses, were blazing and when the unborn Lord incarnated, the minds of Sadhus, who are the enemies of Asuras, were tranquil and in the Heavens, the Gods were playing (divine) music.



जगुः किन्नरगन्धर्वास्तुष्टुवुः सिद्धचारणाः ।
विद्याधर्यश्च ननृतुरप्सरोभिः समं तदा ॥
मुमुचुर्मुनयो देवाः सुमनांसि मुदान्विताः ।
मन्दं मन्दं जलधरा जगर्जुरनुसागरम् ॥
निशीथे तम उद्भूते जायमाने जनार्दने ।

The kinnaras and Gandharvas, sang. Siddhars and Charanas praised, the Vidyatharas (various grades of celestial beings) danced along with Apsuras, Sages and Devas, in joy rained flowers. On that midnight in pitch darkness while the Lord incarnated, the clouds were slowly sounding near the seas.

देवक्यां देवरूपिण्यां विष्णुः सर्वगुहाशयः ।
आविरासीद्यथा प्राच्यां दिशीन्दुरिव पुष्कलः ॥

तमद्भुतं बालकमम्बुजेक्षणं
चतुर्भुजं शङ्खगदार्युदायुधम् ।
श्रीवत्सलक्ष्मं गलशोभि कौस्तुभं
पीताम्बरं सान्द्रपयोदसौभगम् ॥
महार्हवैडूर्यकिरीटकुण्डल-
त्विषा परिष्वक्तसहस्रकुन्तलम् ।
उद्दामकाञ्चीङ्गदकङ्कणादिभि
र्विरोचमानं वसुदेव ऐक्षत ॥

Of Devaki in divine form, like the full moon rising in the eastern sky, Vishnu the inner director of all, incarnated with lotus eyes, with four hands, armed with conch, disc and with the diamond Kausthuba adorning the neck, wearing silk pithambaram, fair, like the vapoury (beneficient) cloud, with

ear ornaments, made of diamonds shedding their lustre, with the crown made of several emeralds, and with a tuft of hair reflected by their lustre, with bracelets in the lower and upper arm and valuable waist string. Vasudeva beheld this marvel of a divine child.

स विस्मयोत्फुल्लविलोचनो हरिं
सुतं विलोक्यानक दुन्दुभिस्तदा ।
कृष्णावतारोत्सवसंभ्रमोऽस्पृश
न्मुदा द्विजेभ्योऽयुतमाप्लुतो गवाम् ॥

अथैनमस्तौदवधार्य पूरुषं
परं नताङ्गः कृतधीः कृताञ्जलिः ।
स्वरोचिषा भारत सूतिकागृहं
विरोचयन्तं गतभीः प्रभाववित् ॥

During that festival of the nativity of Krishna, with eyes blossoming in wonder and considerably agitated and pleased, Vasudeva made (mentally) a gift of a thousand cows to brahmins. Then, the pure minded and fearless Vasudeva, who knew the Lord's prowess, with body

bent in humility and with hands folded, beheld this child, illuminating, the lying in room and regarding him as the supreme being, praised him.

विदितो भगवान्साक्षात्पुरुषः प्रकृतेः परः ।
केवलानुभवानन्दस्वरूपः सर्वबुद्धिदृक् ॥

Vasudeva says, "Thou art all ready known to me as the supreme self, of the form of realizable bliss and the seer of all beings seated in, their Buddhi (intelligence) transcending avidya and Maya (Prakriti).

अथैनमात्मजं वीक्ष्य महापुरुषलक्षणम् ।
देवकी तमुपाधावत्कंसाद्भीता शुचिस्मिता ॥

Devaki, who was afraid of Kamsa saw marks of Vishnu on her son, and smilingly praised him.

रूपं यत्तत्प्राहुरव्यक्तमाद्यं
ब्रह्म ज्योतिर्निर्गुणं निर्विकारम् ।
सत्तामात्रं निर्विशेषं निरीहं
स त्वं साक्षाद्विष्णुरध्यात्मदीपः ॥

Devaki said "Thou art that form, which is indiscernible by any proofs, beginningless, omnipresent, self luminous, devoid of attribute or change and actionless, and of the form af Sati (Purity) as is described by Veda and the light of Soul.

नष्टे लोके द्विपरार्धावसाने
महाभूतेष्वादिभूतं गतेषु ।
व्यक्तेऽव्यक्तं कालवेगेन याते
भवानेकः शिष्यते शेषसंज्ञः ॥

When at the close of Brahma's life time, the universe is dissolved and the material elements are absorbed in their primeval energies, when by force of 'Time' the tangible is merged in the intangible, (subtle) you are the only one residue left, and therefore called Sesha.

उपसंहर विश्वात्मन्नदो रूपमलौकिकम् ।
शङ्खचक्रगदापद्मश्रिया जुष्टं चतुर्भुजम् ॥

Oh all pervading "Visvathman". pray do not manifest this unwordly form,

armed with disc, conch, mace, and lotus and combined with Sri Devi.

युवां मां पुत्रभावेन ब्रह्मभावेन चासकृत् ।
चिन्तयन्तौ कृतस्नेहौ यास्येथे मद्गतिं पराम् ॥

The Lord says, "Let both of you often meditate with love on me as a son and as the Supreme being and by so doing, you will obtain transcendental perfection".

इत्युक्त्वाऽसीद्धरिस्तूष्णीं भगवानात्ममायया ।
पित्रोः संपश्यतोः सद्यो बभूव प्राकृतः शिशुः ॥

Sri Suka said, After saying this, by his own maya power, the Lord became silent and assumed the form a human babe, while his parents were looking on.

तया हृतप्रत्ययसर्ववृत्तिषु
द्वाःस्थेषु पौरेष्वपि शायितेष्वथ ।
द्वारस्तु सर्वाः पिहिता दुरत्यया
बृहत्कपाटायसकीलशृङ्खलैः ॥

ताः कृष्णवाहे वसुदेव आगते
स्वयं व्यवर्यन्त यथा तमो रवेः ।

When Vasudeva took the Lord in the form of a babe, and came out the sentries under the influence of Lord's maya, became stupefied and the people were all asleep and the locked entrances opened of their own accord, like the vanishing darkness, before the Sun.

ववर्ष पर्जन्य उपांशुगर्जितः
शेषोऽन्वगाद्वारि निवारयन्फणैः ॥
मघोनि वर्षत्यसकृद्यमानुजा
गम्भीरतोयौघजवोर्मिफेनिला ।
भयानकावर्तशताकुला नदी
मार्गं ददौ सिन्धुरिव श्रियः पतेः ॥

Then, the clouds attended with gentle thunder, brought forth rain. Adisesha Spread forth his hoods like umbrellas to ward off rain. Then while, it was so raining, the deep Jumna in floods with strong currents and fearful eddies,

made way to Vasudeva, even as the Sea, gave room for the Lord of Sita (for crossing through).

नन्दव्रजं शौरिरुपेत्य तत्र तान्
गोपान्सुप्तानुपलभ्य निद्रया ।
सुतं यशोदाशयने निधाय-
तत्सुतामुपादाय पुनर्गृहानगात् ॥

देवक्याः शयने न्यस्य वसुदेवोऽथ दारिकाम् ।
प्रतिमुच्य पदोर्लोहमास्ते पूर्ववदावृतः ॥

Vasudeva placed the child (Krishna) near the bed of Yesodha and took the female babe, from there and came to his house and again placed (there), this maya (illusory) child, brought by him and put on his fetters as before, on his legs.

ते तु तूर्णमुपव्रज्य देवक्या गर्भजन्म तत् ।

आचख्युर्भोजराजाय यदुद्विग्नः प्रतीक्षते ॥

They (the sentries) ran and told kamsa of the babe, whose birth, he was expecting in fear.

स तल्पात्तूर्णमुत्थाय कालोयमिति विह्वलः ।

सूतीगृहमगात्तूर्णं प्रस्खलन्मुक्तमूर्धजः ॥

Kamsa, soon got up from his bed, and thinking that, it was the proper time, entered her lying in room, agitated and with hair spread out and stumbling with an unsteady gait.

तमाह भ्रातरं देवी कृपणा करुणं सती ।

स्नुषेयं तव कल्याण स्त्रियं मा हन्तुमर्हसि ॥

The helpless Devaki told the merciless brother pitiously, Oh blessed Kamsa; this child is your daughter in law. It is quite unbecoming, for you to kill a female.

उपगुह्यात्मजामेवं रुदत्या दीनदीनवत् ।

याचितस्तां विनिर्भर्त्स्य हस्तादाचिच्छिदे खलः ॥

Then he threatened her, (his sister) who was hiding that child, and who was crying piteously like a weakling and wrested the child from her.

तां गृहीत्वा चरणयोर्जातमात्रां स्वसुः सुताम् ।

अपोथयच्छिलापृष्ठे स्वार्थोन्मूलितसौहृदः ॥

Then taking that child, his niece by its legs, he (Kamsa) dashed it on a stone, with his love for the child, having been blinded by selfishness.

सा तद्धस्तात्समुत्पत्य सद्यो देव्यम्बरं गता ।

अदृश्यतानुजा विष्णोः सायुधाष्टमहाभुजा ॥

दिव्यस्रगम्बरालेप रत्नाभरणभूषिता ।

धनुःशूलेषुचर्मासिशङ्खचक्रगदाधरा ॥

सिद्धचारणगन्धर्वैरप्सरःकिन्नरोरगैः ।

उपाहृतोरुबलिभिः स्तूयमानेदमब्रवीत् ॥

किं मया हतया मन्द जातः खलु तवान्तकृत् ।

यत्र क्व वा पूर्वशत्रुर्मा हिंसीः कृपणान्वृथा ॥

She sprang up from his hand into the sky and was seen as the sister of Vishnu with eight hands and arms. And she wearing the Divine garland and robes and ornaments and armed with the bow, trident, the knife, conch, disc and mace and praised py the Siddhas and the Charunas, Gandharavas, Kinnaras and divine serpents offering their tributes said thus: Oh fool! what benefit are you going to derive by killing me.? The taker of your life is born else where and he is your old foe. Do not hurt in vain, helpless creatures.

तयाभिहितमाकर्ण्य कंसः परमविस्मितः ।

देवकीं वसुदेवं च विमुच्य प्रश्रितोऽब्रवीत् ॥

Wondering at what she said, he released Devaki and Vasudeva and in humility told them.

तस्माद्भद्रे स्वतनयान्मया व्यापादितानपि ।

मानुशोच यतः सर्वः स्वकृतं विन्दतेऽवशः ॥

Oh blessed, Therefore, (though I have killed your children, do not feel

distressed. Do not beings reap the fruit of the karmas done by them, in spite of themselves?

नन्दस्त्वात्मज उत्पन्ने जाताह्लादो महामनाः ।
आहूय विप्रान्दैवज्ञान्स्नातः शुचिरलंकृतः ॥
वाचयित्वा स्वस्त्ययनं जातकर्मात्मजस्य वै ।
कारयामास विधिवत्पितृदेवार्चनं तथा ॥

On the birth of his son, the high souled Nanda became very happy and invited Veda knowing brahmins, and after bathing and decorating himself, caused them to repeat the hymns of benediction and also to perform the ceremonies of nativity and appropriate worship of the Pitries and Devas properly.

ता आशिषः प्रयुञ्जानाश्चिरं पाहीति बालके ।

हरिद्राचूर्णतैलाद्भिः सिञ्चन्त्यो जनमुज्जगुः ॥

The Gopis mixed saffron powder, and oil and applied it to the Child and sang delightful songs about the child blessing him, with long life.

सा खेचर्येकदोपेत्य पूतना नन्दगोकुलम् ।

योषित्वा माययात्मानं प्राविशत्कामचारिणी ॥

At that time; a Rakshasa woman by name Puthana, capable of coursing through the air, as she desired, came to Nandagokulam in the guise of a woman.

बालग्रहस्तत्र विचिन्वतीं शिशू-
न्यदृच्छया नन्दगृहेऽसदन्तकम् ।

बालं प्रतिच्छन्ननिजोरुतेजसं

ददर्श तल्पेऽग्निमिवाहितं भसि ॥

This Puthana, the tormentor of infants when in search of babes, came by chance, to Gokulam and there on the cradle, she saw the divine child, the death to the wicked, with latent prowess, and splendour, like fire submerged in ash.

तस्मिन्स्तनं दुर्जरवीर्यमुल्वणं

घोराङ्कमादाय शिशोर्ददावथ ।

गाढं कराभ्यां भगवान्प्रपीड्य त-

त्प्राणैः समं रोषसमन्वितोऽपिबत् ॥

सामुञ्चमुञ्चालमिति प्रभाषिणी

निष्पीड्यमानाखिलजीवमर्मणि ।

विवृत्य नेत्रे चरणौ भुजौ मुहुः

प्रस्विन्नगात्रा क्षिपती रुरोद ह ॥

The cruel Puthana took the babe on her lap and suckled it with her breasts, which looked like the embodiment of poison; the Lord in anger, squeezed

her breasts, by his hands, and sucked them out along with her vital breath. The Rakshsa woman began to feel, excruciating pain, at every joint and with her eyes wide open, and kicking her hands and feet, and sweating all over, cried "Oh child, leave me alone, leave me alone, and began to weep.

बालं च तस्या उरसि क्रीडन्तमकुतोभयम् ।

गोप्यस्तूर्णं समभ्येत्य जगृहुर्जातसंभ्रमाः ॥

The Gopis, undaunted came running, and took up the child, which was playing fearlessly, on her body.

दह्यमानस्य देहस्य धूमश्चागुरुसौरभः ।

उत्थितः कृष्णनिर्मुक्तसपद्याहतपाप्मनः ॥

किं पुनः श्रद्धया भक्त्या कृष्णाय परमात्मने ।

यच्छन्प्रियतमं किं नु रक्तास्तन्मातरो यथा ॥

She was freed from her sins, because she suckled the Lord. The smoke arising out of her burning body was fragrant like that of sandal wood.

Is there therefore any need to say that, those who dedicate with faith to the supreme Lord any beloved object will attain the good end, that she got, as the foster mother of the Lord.

अथान्यदपि कृष्णस्य तोकाचरितमद्भुतम् ।

मानुषं लोकमासाद्य तज्जातिमनुरुन्धतः ॥

The king said to Suka "tell me about the wonderful Leelas, (sports) of that Lord, who assumed the human form and did acts befitting that incarnation."

एकदारोहमारूढं लालयन्ती सुतं सती ।

गरिमाणं शिशोर्वोढुं न सेहे गिरिकूटवत् ॥

One day, Yesodha placed the chiled, on her lap and was playing with that child. Then the child became weighty, like a mountain, and she was unable to bear the weight of that child.

दैत्यो नाम्ना तृणावर्तः कंसभृत्यः प्रणोदितः ।

चक्रवातस्वरूपेण जहारासीनमर्भकम् ॥

Instigated by Kamsa, his servant Thirinavartha in the form of a whirl-wind, carried off that child.

गोकुलं सर्वमावृण्वन्मुष्णंश्चक्षूंषि रेणुभिः ।

ईरयन्सुमहाघोरशब्देन प्रदिशो दिशः ॥

Scattering dust on peoples eyes and enveloping everything, in that mist, he roared fearfully in every quarter.

तृणावर्तः शान्तरयोवात्यारूपधरोऽहरन् ।

कृष्णं नभोगतो गन्तुं नाशक्नोद्गुरिभारभृत् ॥

गलग्रहणनिश्चेष्टो दैत्यो निर्गतलोचनः ।
अव्यक्तरावो न्यपतत्सहवालो व्यसुर्व्रजे ॥

तमन्तरिक्षात्पतितं शिलायां ।
विशीर्णसर्वावयवं करालम् ॥

प्रादाय मात्रे प्रतिहृत्य विस्मिताः
कृष्णं च तस्योरसि लम्बमानम् ।
तं स्वस्तिमन्तं पुरुषादनीतं
विहायसा मृत्युमुखात्प्रमुक्तम् ॥

गोप्यश्च गोपाः किल नन्दमुख्या
लब्ध्वा पुनः प्रापुरतीव मोदम् ॥

He was unable to proceed further, pressed by its overweight, while he was coursing through the air.

As the child gripped tightly his neck, he became powerless, and with his eyeball protruding, he made inarticulate sounds and fell breathless from the sky, with all his limbs splintered on the stone below.

Seeing Krishna lying, unscathed, and happy, on the chest of the deceased Asura, and having been saved in the air, from the grip of death, though carried by that Rakshsasa, the Gopis and the Gopas and the chief of the Nandas took that child, in great, wonder and restored it, to Yesodha and became immensely happy.

एकदाभिकमादाय स्वाङ्कमारोप्य भामिनी ।
प्रस्नुस्तं पाययामास स्तनं स्नेहपरिप्लुता ॥

One day, while her breast was overflowing with milk, she placed the child on her lap, and suckled it, gushing with love towards the child.

पीतप्रायस्य जननी सा तस्य रुचिरस्मितम् ।
मुखं लालयती राजञ्जृम्भतो ददृशे इदम् ॥

खं रोदसी ज्योतिरनीकमाशाः
सूर्येन्दुवह्निश्वसनाम्बुधींश्च ।
द्वीपान्नगांस्तद्दुहितॄर्वनानि
भूतानि यानि स्थिरजङ्गमानि ॥

Having almost suckled the child, she was delightfully looking at the child's smiling face, when the child yawned, and within its mouth, she saw the continents, Swarga, Akasa, Bhoomi, (earth) the Sun, the Moon, the Stars, the four quarters, Vayu, seas, isles, hills, rivers, forests, animate and inanimate creation.

सा वीक्ष्य विश्वं सहसा राजन्संजातवेपथुः ।
संमील्य मृगशावाक्षी नेत्रे आसीत्सुविस्मिता ॥

Oh, Parikshit! The deer eyed Yasoda ;who thus, saw the whole universe therein, got puzzled, and in great fear, immediately, closed her eyes.

गर्गः पुरोहितो राजन्यदूनां सुमहातपाः ।
व्रजं जगाम नन्दस्य वसुदेवप्रचोदितः ॥

सूपविष्टं कृतातिथ्यं गिरा सूनृतया मुनिम् ।
नन्दयित्वाब्रह्मवीद्ब्रह्मन्पूर्णस्य करवाम किम् ॥

निःश्रेयसाय भगवन्कल्पते नान्यथा क्वचित् ॥
त्वं हि ब्रह्मविदां श्रेष्ठः संस्कारान्कर्तुमर्हसि ॥

Garga the austere Purohit of Yadu race, came to the Yadhu quarters, being sent by Vasudeva.

After duly welcoming him, by sweet words, Nandar greeted him, Oh Brahman! What could we do to you, who are already perfect, with no wants and said, Bhagavan (Oh perfect being), the advent of sages is only for the welfare of humanity, and you are great among realizers of the self.

And said "pray do the necessary vedic rites of purification, to these, two children".

आसन्वर्णास्त्रयो ह्यस्य गृह्णतोऽनुयुगं तनूः ।

शुक्लो रक्तस्तथापीत इदानीं कृष्णतां गतः ॥

Garga said! this child was incarnate in the previous yugas. Then, he put on (assumed) the three respective colours, viz. White, red and yellow. Now he has got the Black colour.

प्रागयं वसुदेवस्य क्वचिज्जातस्तवात्मजः ।

वासुदेव इतिश्रीमानभिज्ञाः संप्रचक्षते ॥

बहूनि सन्ति नामानि रूपाणि च सुतस्य ते ।

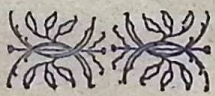
गुणकर्मानुपाणि तान्यहं वेद नो जनाः ॥

Formely, your son was the child of Vasudeva. Therefore, the wise call him Vasudeva. For your child, many names and forms exist, according to his gunas, and actions. I know them; but not the ordinary people.

तस्मान्नन्दात्मजोऽयं ते नारायणसमो गुणैः ।

श्रिया कीर्त्यानुभावेन गोपायस्व समाहितः ॥

Therefore Oh Nanda, your son by his guna, form, fame and grandeur is equal to the Lord Narayana. Therefore let him be guarded carefully.



कृष्णस्य गोप्यो रुचिरं वीक्ष्य कौमारचापलम् ।
शृण्वत्याः किल तन्मातुरिति होचुः समागताः ॥

वत्सान्मुञ्चन्क्वचिदसमये क्रोशसंजातहासः
स्तेयं स्वाद्वत्यथ दधि पयः कल्पितैः स्तेययोगैः ।
मर्कान्भोक्ष्यन्विभजति स चेन्नात्ति भाण्डं भिनत्ति
द्रव्यालाभे स गृहकुपितो यात्युपक्रोश्य तोकान् ॥

The Gopis, seeing the youthful, sporting and fascinating pastimes of Krishna, in a body went together and told the listening mother as follows:- He out of time lets loose the calves and at the noise of the calf, he laughs; having made devices for stealing delicious curds, and milk; he partakes of them and feeds the monkeys and breaks the pots if they do not eat, and if nothing is avilable, in any house, he pinches the children and leaves the house in anger.

हस्ताग्राह्ये रचयति विधिं पीठकोलूखलाद्यै-
श्छिद्रं ह्यन्तर्निहितवयुनः शिक्यभाण्डेषु तद्वित् ।

ध्वान्तागारे धृतमणिगणं स्वाङ्गमर्थप्रदीपं
काले गोप्यो यर्हि गृहकृत्येषु सुव्यग्रचित्ताः ॥

He makes a hole in the pots hanging in the tripod, to find out their contents and after knowing the contents (by the hole) if they are unreachable, by the hand he places a mortar, below and

mounts on it to reach it. If the house is dark by the effulgence of his own body, glittering with the lustre of precious stones, illuminates the room and all this, while we are engrossed in our household duties.

गोप्यः कदाच न पृथक्पृथ गूह्य कृष्ण-
मेत्यैकदैव गदितुं प्रसृतास्तदागः ।

दृष्ट्वा तदन्त्यथ तमेव निजानदृष्ट्वा सर्वा
श्च ता निववृतुस्स्वगृहान्सलज्जाः ॥

Once, the Gopis, individually took Krishna, by the hand and went at one and the same time, to inform his mother about his mischief, but were, astonished to see that very Lord, near the mother and no Krishna near themselves and returned home abashed.

एकदा क्रीडमानास्ते रामाद्या गोपदारकाः ।
कृष्णो मृदं भक्षितवानिति मात्रे न्यवेदयन् ॥

कस्मान्मृदमदान्तात्मन्भयान्भक्षितवान्रहः ।
वदन्ति तावका ह्येते कुमारास्तेऽग्रजोऽप्ययम् ॥

Once Krishna, with Rama and other Gopa children, was playing and they told Krishna's mother that he had eaten mud.

She said, "Oh uncontrollable Chap! Why did you eat mud in secret? So say those boys, who are your friends and your elder brother."

नाहं भक्षितवानम्ब सर्वे मिथ्याऽभिशंसिनः ।
यदि सत्यगिरस्तर्हि समक्षं पश्य मे मुखम् ॥
यद्येवं तर्हि व्यादेहीत्युक्तः स भगवानहरिः ।
व्यादत्ताव्याहतैश्वर्यः क्रीडामनुजबालकः ॥
सा तत्र ददृशे विश्वं जगत्स्थास्नु च खं दिशः ।
साद्रिद्वीपाब्धिभूगोलं सवाय्वग्नीन्दुतारकम् ॥
ज्योतिश्चक्रं जलं तेजो नभस्वान्वियदेव च ।
वैकारिकाणीन्द्रियाणि मनो मात्रा गुणास्त्रयः ॥

एतद्विचित्रं सहजीवकाल
स्वभावकर्माशयलिङ्गभेदम् ।
सूनोस्तनौ वीक्ष्य विदारितास्ये
व्रजं सहात्मानमवाप शङ्काम् ॥
किं स्वप्न एतदुत देवमायया
किंवा मदीयो बत बुद्धिमोहः ।
अथो अमुष्यैव ममार्भकस्य
यः कश्चनौत्पत्तिक आत्मयोगः ॥

The childhood of Sri Krishna.

The Lord said, "I did not eat mud. All these tell lies. If what they say is the truth, look straight into my mouth", "If so", said the mother, "open your mouth", and the Lord Hari of undiminished wealth (glory) and seemingly human child, opened his mouth. There she saw the entire universe animate and inanimate creation, Akasa, the four quarters of the globe, hills, isles, seas, Moon, stars, planetary system, Indriyas, sky, mind, the rudimentary Bhutas, (elements) and the three gunas, karma, the linga (subtle) body, and her own abode, got amazed and doubted if it was all a dream or a delusion of the mind, or the Deva Maya (his power of divine illusion) or his own inherent glory.

तं मत्वात्मजमव्यक्तं मर्त्यलिङ्गमधोक्षजम् ।
गोपिकोलूखले दाम्ना बबन्ध प्राकृतं यथा ॥

तद्दाम बध्यमानस्य स्वार्भकस्य कृतागसः ॥
तदपि द्व्यङ्गुलं न्यूनं यद्यदादत्त बन्धनम् ॥

Once Yasodha, under the impression that the indiscernible Lord was an ordinary human baby, tied him to a mortar with a rope.

And though she exhausted all the rope, in tying her mischievous son yet, it was ever found too short.

दृष्ट्वा परिश्रमं कृष्णः कृपयासीत्स्वबन्धने ॥

नेमं विरिञ्चो न भवो न श्रीरप्यङ्गसंश्रया ।

प्रसादं लेभिरे गोपी यत्तत्प्राप विमुक्तिदात् ॥

But, seeing the mother tired, and moved by pity, he submitted to be held in bondage. The bliss, which Yasodha got from the Lord of emancipation has not been obtained even by Brahma, or Siva, or Lakshmi, resident in the Lord.

कृष्णस्तु गृहकृत्येषु व्यग्रायां मातरि प्रभुः ।

अद्राक्षीदर्जुनौ पूर्वं गुह्यकौ धनदात्मजौ ॥

पुरा नारदशापेन वृक्षतां प्रापितौ मदात् ॥

While, the mother was attending to the household duties, Krishna, saw the sons of Kubera in the form of two Arjuna trees, having been cursed by Narada to assume that form on account of their insolence.

जगाम शनकैस्तत्र यत्रास्तां यमलार्जुनौ ॥
कृष्णं प्रणम्य शिरसाऽखिललोकनाथं
बद्धाञ्जली विरजसाविदमूचतुः तौ ॥

नमः परमकल्याण नमः परममङ्गल ।
वासुदेवाय शान्ताय यदूनां पतये नमः ॥

The Lord came slowly to the place where these two trees were standing i. e. Yamala and Arjuna. (The Sons of Kubera.

They bowed to the Lord with their head and with folded hands and thus with their sins cleansed, praised the Lord and said.

We bow to the most auspicious and blessed of the Universe, Vasudeva, the most calm, and the Lord of the Yadus.

तथाघवदनान्मृत्यो रक्षित्वा वत्सपालकान् ।
सरित्पुलिनमानीय भगवानिदमब्रवीत् ॥

Krishna protected the Gopa youths and the calves, from the impending danger of death, when they had entered the mouth of Agasura and brought them to the sands of the Jumna and said as follows.

अहोऽतिरम्यं पुलिनं वयस्याः
स्वकेलिसंपन्मृदुलाच्छवालुकम् ।
स्फुटत्सरोगन्धहृतालिपत्रिक-
ध्वनिप्रतिध्वानलसद्द्रुमाकुलम् ॥

"Oh friends, these fair sand-hills are fascinating, and full of pure particles of sand and full of trees reverberating with the sounds of birds and bees, drunk to excess of the sweet fragrance of blossomed lotuses.

कृष्णस्य विष्वक्पुरुराजिमण्डलै
रभ्याननाः पुल्लदृशो व्रजार्भकाः ।
सहोपविष्टा विपिने विरेजु-
श्छदा यथाम्भोरुहकर्णिकायाः ॥

And the Youths, sat round Krishna in circular rows with cheerful eyes and shone like a lotus flower, with the pericarps, in the centre, surrounded by the petals all round.

विभ्रद्वेणुं जठरपटयोः शृङ्गवेत्रे च कक्षे
वामे पाणौ मसृणकवलं तत्फलान्यङ्गुलीषु ।
तिष्ठन्मध्ये स्वपरिसुहृदो हासयन्नर्मभिः स्वैः
स्वर्गे लोके मिषति बुभुजे यज्ञभुग्बालकेलिः ॥

And he who partakes of the offerings in yaga like a little child, while the gods were seeing (all this) from the Heavens, s a t, like a little child, sourrounded by his friends, with a flute in his waist and a blow-horn in his left arm pit and luscious food on his left palm with pickles on the fingers, and dined with humourous remarks inducing their smiles and making them all merry with his own amusements and diversions.

एवं निगूढात्मगतिः स्वमायया
गोपात्मजत्वं चरितैर्विडम्बयन् ।
रेमे रमालालितपादपल्लवो
ग्राम्यैः समं ग्राम्यवदीशचेष्टितः ॥

And, though Krishna, with his latent divinity and his real nature thus hidden by force of Maya and personating, by his deeds, the character of the son of Nanda Gopa by his deeds, with his soft feet tended by Lakshmi, played like a common man but at the same time, performing marvellous and astounding acts.

एवं स भगवान्कृष्णो वृन्दावनचरः क्वचित् ।
ययौ राममृते राजन्कालिन्दीं सखिभिर्वृतः ॥
अथ गावश्च गोपाश्च निदाघातपपीडिताः ।
दुष्टं जलं पपुस्तस्यास्तृषार्ता विषदूषितम् ॥

Oh king! Once Krishna without Rama but with his friends, went to the Jumna after wandering through the Brindvan. There, the Gopas and the

cows oppressed with the heat of the Sun and parched with thirst drank the poisoned water of the Jumna.

निपेतुर्व्यसवः सर्वे सलिलान्ते कुरूद्वह ॥

वीक्ष्य तान्वै तथाभूतान्कृष्णो योगेश्वरेश्वरः ।

ईक्षयामृतवर्षिण्या स्वनाथान्समजीवयत् ॥

तेसंप्रतीतस्मृतयः समुत्थाय जलान्तिकात् ।

आसन्सुविस्मिताः सर्वे वीक्षमाणाः परस्परम् ॥

And they immediately fell down unconscious and breathless and the Lord of the Gopas, saw the Gopas and the cows fallen d o w n lifeless; The Lord revived his adherents by a mere glance of his, radiating forth the life-giving ambrosia and they regained their consciousness, got up from the edge of the water and looking at one another, became wonder- stricken.

कालिन्द्यां कालियस्यासीद्ध्रदः कश्चिद्विषाग्निना ।

श्रप्यमाणपया यस्मिन्पतन्त्युपरिगाः खगाः ॥

There was a pool within the Jumna with boiling water and stricken by whose poisoning fumes, birds flying up, fell down.

विष्रुष्मता विषोदोर्मिमारुतेनाभिमर्शिताः ।

म्रियन्ते तीरगा यस्य प्राणिनः स्थिरजङ्गमाः ॥

The amimate and inanimate creation on the banks of that river,

perished on account of the contact with the wind, contaminated by the spray of the poisoned water, in the pool.

कृष्णः कदम्बमधिरुह्य ततोऽतितुङ्गमा-

स्फोट्य गाढरशनो न्यपतद्विषोदे ॥

Krishna, mounting a high Kadamba tree, girding up his loins, jumped into that poisoned water.

आश्रुत्य तत्स्वसदनाभिभवं निरीक्ष्य

चक्षुःश्रवाः समसरत्तदमृष्यमाणः ॥

Hearing that splash and regarding this interference as a dishonour to his abode, the serpent did not tolerate this and emerged out.

क्रीडन्तमप्रतिभयं कमलोदराङ्घ्रिं

संदश्य मर्मसु रुषा भुजया चछाद ॥

The snake bit him on his vital parts in anger and coiled itself round the Lord.

तैर्दुर्निमित्तैर्निधनं मत्वा प्राप्तमनद्रिदः ।

तत्प्राणास्तन्मनस्कास्ते दुःखशोकभयातुराः ॥

The Gopas, who identified their prana (vital airs) and mind with that of the Lord, were afflicted by grief and fear and seeing several bad omens and not knowing his greatness, thought that a disaster had befallen him.

आज्ञाय मर्त्यपदवीमनुवर्तमानः

स्थित्वा मुहूर्तमुदतिष्ठदुरङ्गबन्धात् ॥

Knowing this and as befitting his human form after a muhurtham, ($1\frac{1}{2}$-hours) the Lord came out from the clutches of the serpent.

क्रीडन्नमुं परिससार यथा खगेन्द्रो

बभ्राम सोऽप्यवसरं प्रसमीक्षमाणः ॥

And like the Garuda expecting a favourable opportunity, he sported moving out in a circle.

एवं परिभ्रमहतौजसमुन्नतांस-

मानम्य तत्पृथुशिरस्स्वधिरूढ आद्यः ।

तन्मूर्धरत्ननिकरस्पर्शातिताम्र-

पादाम्बुजोऽखिलकलादिगुरुर्ननर्त ॥

And by this process, the strength of Kalia with broad shoulders was vanquished, the Lord, who is the author of all the branches of learning, with his lotus-like feet reddened by the precious stones (rubies) on the upright head of that serpent, danced after bending same (to his tune).

तदैव सा मृतजला यमुना निर्विषाभवत् ।

अनुग्रहाद्भगवतः क्रीडामानुषरूपिणः ॥

The poisonous water of the pool turned like nectar at once, on account of the blessings of the Lord, who got himself incarnated as a man; shewing his pastimes (leelas) to the world.

एवं निवसतोस्तिग्मकेशवयोर्व्रजे ।

शरत्समभवद्व्यभ्रा स्वच्छाम्ब्वपरुषानिला ॥

while Rama and Krishna were thus dwelling in Gokulam, the season known as Sarad (post rainy reason) came clearing the sky of clouds and making the waters pure.

शरदा नीरजोत्पत्त्या नीराणि प्रकृतिं ययुः ।
भ्रष्टानामिव चेतांसि पुनर्योगनिवेषया ॥

Just as yogis, who had suspended yoga practice, get their mind, cleared by again resorting to yoga, even so the water, that had become muddled during winter, again became placid, causing the lotus to blossom.

बर्हापीडं नटवरवपुः कर्णयोः कर्णिकारम्
बिभ्रद्वासः कनककपिशं वैजयन्तीं च मालाम् ।
रन्ध्रान्वेणोरधरसुधया पूरयन्गोपवृन्दै-
र्वृन्दारण्यं स्वपदरमणं प्राविशद्गीतकीर्तिः ॥

with his praises sung by several, Lord Krishna decorating himself, with the feathers of the peacock and like an actor, adorning his fair body, with fine flowers on his ear, wearing golden silk robes and also the Vaijayanthi garland (a garland composed of different flowers representing the Maya power of the Lord), and filling up with the Ambrosia (nectar) in his lip, the holes of the flute, entered Brindavanam, with his fair feet, diffusing joy.

अक्षण्वतां फलमिदं न परं विदामः

सख्यः पशूननु विवेशयतोर्वयस्यैः ।

वक्त्रं व्रजेशसुतयोरनुवेणुजुष्टं यै-

र्वा निपीतमनुरक्तकटाक्षमोक्षम् ॥

Gopis says "Those eyes alone are blessed, which saw the face of the Lord, with looks of grace, and also the flutes of Rama and Krishna, who wander in the forests with cows, and their friends, leading their cows.

चूतप्रवालबर्हस्तबकोत्पलाब्जमाला-
नुपृक्तपरिधानविचित्रवेषौ ।
मध्ये विरेजतुरलं पशुपालगोष्ठ्यां
रङ्गे यथा नटवरौ क्व च गायमानौ ॥

Like two musical actors picture squely dressed in the midst of the arena (amphitheatre) they shone in the midst of Gopas, adorning themselves with peacock feathers, bunches of flowers, garlands of lotus flower, and tendril, of mango tree and lotus, silk and blue cloth.

प्रायो बताम्ब विहगा मुनयो वनेऽस्मि-
न्कृष्णेक्षितं तदुदितं कलवेणुगीतम् ।
आरुह्य ये द्रुमभुजारुचिरप्रवालान्
शृण्वन्त्यमीलितदृशो विगतान्यवाचः ॥

Oh Mother: In this Brindaban, to see Lord Krishna and to listen to his music of the flute, sages took the form of birds and got up on the branches of trees with fair tendrils, and closing their eys, were rapt in attention, unmindful of every other noise.

अस्पन्दनं गतिमतां पुलकस्तरूणां

निर्योगपाशकृतलक्षणयोर्विचित्रम् ॥

Hearing the music of the flute, living creatures became immobile and immovables bristled, with life, and some said, what wonder is this!

कात्यायनि महामाये महायोगिन्यधीश्वरि ।

नन्दगोपसुतं देवि पतिं मे कुरु ते नमः ॥

Gopi girls said, "Oh Katyayani greatest Maya, Oh Goddess, we w ship you so as to make the son of N Gopa our husband."

नद्यां कदाचिदागत्य तीरे निक्षिप्य पूर्ववत

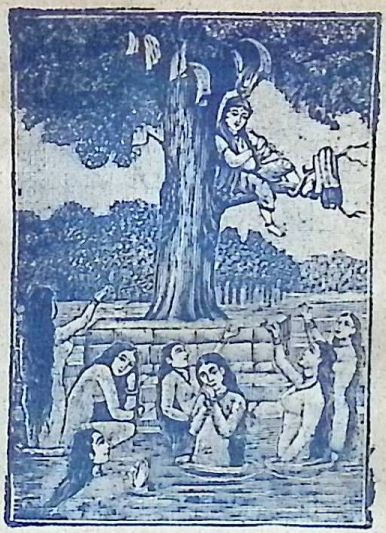
वासांसि कृष्णं गायन्त्यो विजह्रुः सलिले मुदा ॥

Those girls, played in the water of Jumna, after placing their clot on the banks and singing the Lord glories.

भगवांस्तदभि य कृष्णो योगेश्वरेश्वरः ।

वयस्यैरावृतस्तत्र गतस्तत्कर्मसिद्धये ॥

The omniscient Lord of yogis, knowing their desires, went there to grant them their vows, surrounded by his friends.



तासां वासांस्युपादाय नीपमारुह्य सत्वरः ।

हसद्भिः प्रहसन्बालैः परिहासमुवाच ह ॥

Then, the Lord soon took their cloths and enjoyed fun and frolic, with little boys,

इत्यच्युतेनाभिहितं व्रजाबला

मत्वा विवस्त्राप्लवनं व्रतच्युतिम् ।

तत्पूर्तिकामास्तदशेषकर्मणां

साक्षात्कृतं नेमुरवद्यमृग्यतः ॥

Those girls thought that bathing naked, was a breach of their vow, as the Lord told them, and to have the best benefits of their vow, they worshipped the Lord, who was capable of cleansing all their sins.

तास्तथाऽवनता दृष्ट्वा भगवान्देवकीसुतः ।

And moved by pity for their love, the Lord returned them their cloths and said.

न मय्यावेशितधियां कामः कामाय कल्पते ।
भर्जिता क्वथिता धाना प्रायो बीजाय नेष्यते ॥

Just as fried seeds will not again regenerate, even so the desires of those, whose minds are entered into me will not again sprout forth.

एवंविधानि कर्माणि गोपाः कृष्णस्य वीक्ष्य ते ।
अतद्वीर्यविदः प्रोचुः समभ्येत्य सुविस्मिताः ॥

The Gopas who were not aware of the glory of Krishna, beheld the

miracles performed by him and asked Nandagopar in wonder as follows.

बालकस्य यदेतानि कर्मा ण्यत्यद्भुतानि वै ।
कथमर्हत्यसौ जन्म ग्राम्येष्वात्मजुगुप्सितम् ॥
यः सप्तहायनो बालः करेणैकेन लीलया ।
कथं बिभ्रद्गिरिवरं पुष्करं गजराडिव ॥

On what account was there a genesis and a birth for that infant capable of such miracles in this unenviable quarter. How was it possible for him, a child of seven to retain in the palm of his hand, the hill of Govardhanagiri, even as an elephant would remove and keep a lotus flower.?

वने संचारयन्वत्सान्सरामो बालकैर्वृतः ।
हन्तुकामं बकं दोर्भ्यां मुखतोऽरिमपाटयत् ॥

How did this marvellous child seize by its beaks and tear Bakasura, who assumed the form of a Gopa and came to kill the Lord, while he was grazing calves with his comrades in the woods?

वत्सेषु वत्सरूपेण प्रविशन्तं जिघांसया ।

हत्वा न्यपातयत्तेन कपित्थानि च लीलया ॥

How did he seize by his legs and dash sportively on a tree, Vathsasuran, who assumed the form of a calf and entered the flock of calves with the intention of killing Krishna.

हत्वा रासभदैतेयं तद्बन्धूंश्च बलान्वितः ।

चक्रे तालवनं क्षेमं परिपक्वफलान्वितम् ॥

And how did the valiant child kill Denukasura who put on the guise of an ass and attempt to kill him (Krishna) with his relations and how did he restore safety to the palmyra grove teeming with ripe nuts.?

प्रलम्बं घातयित्वोग्रं बलेन बलशालिना ।

अमोचयद्व्रजपशून्गोपांश्चारण्यवह्नितः ॥

How did he kill Pralamban through Balaram and rescue the cows and his friends who were enveloped by fierce forest fire?

तस्मान्नन्द कुमारोऽयं नारायणसमो गुणैः ।
श्रिया कीर्त्यानुभावेन तत्कर्मसु न विस्मयः ॥

Nandar said: Oh Gopas, even so Gargachariar (the high priest of the Yadus) has told me that my son by his glory and fame and riches is equal

to Lord narayana and so his marvels are not anything extraordinary nor to be wondeed at.

देवे वर्षति यज्ञविप्लवरुषा
वज्राश्मवर्षानिलैः सीद-
त्पालपशुस्त्रि आत्मशरणं
दृष्ट्वाऽनुकम्प्युत्स्मयन् ।
उत्पाट्यैककरेण शैलमबलो
लीलोच्छिलीन्ध्रं यथा
बिभ्रद्गोष्ठमपान्महेन्द्रमदभि-
त्प्रीयान्न इन्द्रो गवाम् ॥

When his Yaga was spoilt, Indra, caused rain like hail stones, on account of which, the cows and children, the Gopas and Gopis, got distressed and Lord took pity on them and took with one hand, the big mountain of Govardana, and used it as an umbrella like little children playing with a mushroom Let that Lord who saved Gokulam,

and curbed Indra and who is further an Indra to cows, conceive an affection to us.

ते त्वौत्सुक्यधियो राजन्मत्वा गोपास्तमीश्वरम् ।
अपि नः स्वगतिं सूक्ष्मामुपाधास्यदधीश्वरः ॥

The Gopas with innate love in the Lord regarded krishna as the supreme being and were convinced that by his divine powers, he would give them salvation.

इति स्वानां स भगवान्विज्ञायाखिलदृक् स्वयम् ।
संकल्पसिद्धये तेषां कृपयैतदचिन्तयत् ॥

जनो वै लोक एतस्मिन्नविद्याकामकर्मभिः ।
उच्चावचासु गतिषु न वेद स्वां गतिं भ्रमन् ॥

इति संचिन्त्य भगवान्महाकारुणिको हरिः ।
दर्शयामास लोकं स्वं गोपानां तमसः परम् ॥

The all knowing and all merciful Load came to know of this resolve of theirs, and thought as follows, "In order to fulfill their desire in this world, the

people, by force of actions and desires are rotaing in a vicious circle in high and low births, and shewed to them his (Vaikunta) world which is beyond darkness.

Rasa Kreeda.

भगवानपि ता रात्रीः शरदोत्फुल्लमल्लिकाः ।

वीक्ष्य रन्तुं मनश्चक्रे योगमायामुपाश्रितः ॥

And the Lord, on that (eventful) night of Sarad (autumnal) season, with

blossomed jasmines applied his mind to sprot with yoga maya (his power of divine or illusion.)

वनं च तत्कोमलगोभिरञ्जितं जगौ

कलं वामदृशां मनोहरम् ॥

And the Lord, sang so sweetly as to captivate the hearts of the women folk.

निशम्य गीतं तदनङ्गवर्धनं

व्रजस्त्रियः कृष्णगृहीतमानसाः ।

आजग्मुरन्योन्यमलक्षितोद्यमाः ॥

And the women of those quarters came, without waiting even for a minute and with their mind fascinated by Krishna to where their beloved Lord was, unknown to one other.

दुहन्त्योऽभिययुः काश्चिद्दोहं हित्वा समुत्सुकाः ।

पयोऽधिश्रित्य संयावमनुद्वास्यापरा ययुः ॥

परिवेषयन्त्यस्तद्धित्वा पाययन्त्यः शिशून्पयः ।

शुश्रूषन्त्यः पतीन्काश्चिदश्नन्त्योऽपास्य भोजनम् ॥

लिम्पन्त्यः प्रमृजन्त्योऽन्या अञ्जन्त्यः काश्च लोचने
व्यत्यस्त वस्त्राभरणाः काश्चित्कृष्णान्तिकं ययुः ॥

ता वार्यमाणाः पतिभिः पितृभिर्भ्रातृबन्धुभिः ।
गोविन्दापहृतात्मानो न न्यवर्तन्त मोहिताः ॥

अन्तर्गृहगताः काश्चिद्गोप्योऽलब्धविनिर्गमाः ।
कृष्णं तद्भावनायुक्ता दध्युर्मीलितलोचनाः ॥

Some, who were milking their cows, and some who were boiling the milk, some who were rendering their services to their husbands, some who were adorning their person, some who were taking their food, some who were suckling their children, some who were applying collyrium to their eyes, some who were cleansing their houses or putting on their jewels broke off in the middle of such deeds, and came, though they were prevented by their husbands, fathers oa relatives; they were lost in their fascination for their Lord and did not return home, because their minds had been captivated by Govinda. Some Gopies

who had been shut up in their houses and who could not therefore get out, meditated on him, with their eyes, closed.

दुःसहप्रेष्ठविरहतीव्रतापधुताशुभाः ।

ध्यानप्राप्ताच्युताश्लेषनिर्वृत्या क्षीणमङ्गलाः ॥

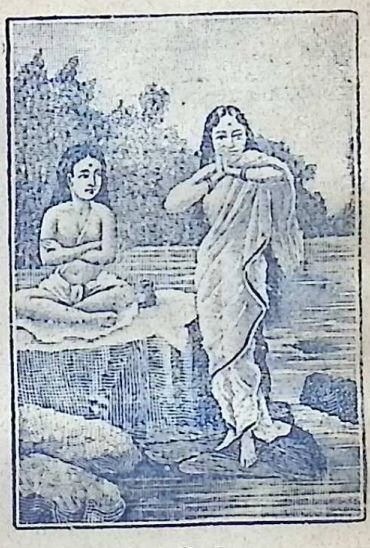
By such meditation and mental embracing of the Lord, they got rid of the fruits of their meritorious deeds, in the same way that they got rid of their sins, by the sorrows of unbearable and fierce seperation from their beloved Krishna.

तमेव परमात्मानं जारबुद्ध्यापि सङ्गताः ।

जहुर्गुणमयं देहं सद्यः प्रक्षीणबन्धनाः ॥

They left off their body, composed of three Gunas, and became emancipated by their constant mental association with him, as if, with a loving husband.

कृष्णं विदुः परं कान्तं न तु ब्रह्मतया मुने ।
गुणप्रवाहोपरमस्तासां गुणधियां कथम् ॥



Sri Suka.

Parikshith said, Oh Sage (Sukar), They thought of the Lord as a husband dear to their hearts and not as the supreme being. How did emancipation (freedom from Gunas), occur to them, when their understanding was swayed by the torrent of gunas?."

उक्तं पुरस्तादेतत्ते चैद्यः सिद्धिं यथा गतः ।
द्विषन्नपि हृषीकेशं किमुताधोक्षजप्रियाः ॥

Sri Suka said, "I have already told you that Sisupala attained bliss (Moksham) even though he was detesting Hrishikesa!. Then, need I tell you therefore, of those (like the Gopis) who always meditate on him with love.

नृणां निःश्रेयसार्थाय व्यक्तिर्भगवतो नृप ।
अव्ययस्याप्रमेयस्य निर्गुणस्य गुणात्मनः ॥

Oh King! The supreme being with immeasurable and undying glory, really devoid of attachment to Gunas, and the internal director of all activities, is incarnate in a manifest form for the welfare of mankind.

कामं क्रोधं भयं स्नेहमैक्यं सौहृदमेव च ।
नित्यं हरौ विदधतो यान्ति तन्मयतां हि ते ॥

Therefore, they attain identity with the Lord, who either by love, or hate, or fear or association or devotion ever contemplate him.

न चैवं विस्मयः कार्यो भवता भगवत्यजे ।

योगीश्वरेश्वरे कृष्णे यत एतद्विमुच्यते ॥

Oh Parikshit! Nor should you wonder at this, conferment of beatitude by the Lord, who confers emancipation (Mukthi), even to (such low creation) as plant life, who is devoid of genesis and is the supreme sovereign of Yogis.

स्वागतं वो महाभागाः प्रियं किं करवाणि वः ।

व्रजस्यानामयं कच्चिद्ब्रूतागमनकारणम् ॥

The Lord said to the Gopis, "Oh blessed damsels, welcome unto you. What can I do for you? Is Gokulam doing well? Tell me the cause of your advent.

रजन्येषा घोररूपा घोरसत्त्वनिषेविता ।

प्रतियात व्रजं नेह स्थेयं स्त्रीभिः सुमध्यमाः ॥

Oh, graceful ones, this is a fearful night, haunted by awful beings. This place is not fit for women to stay. Go back to your houses.

भर्तुः शुश्रूषणं स्त्रीणां परो धर्मोह्यमायया ।

तद्बन्धूनां च कल्याण्यः प्रजानां चानुपोषणम् ॥

Oh blessed, ungrudging service rendered to the husband and his relations and the nursing of children is your highest duty.

श्रवणाद्दर्शनाद्ध्यानान्मयि भावोनुकीर्तनात् ।

न तथा संनिकर्षेण प्रतियात ततो गृहान् ॥

Go ye therefore to your houses; proximity to my presence will not engender so much love in me as devotion that is caused by listening to, meditating upon, and constant repetition of my names.

इति विप्रियमाकर्ण्य गोप्यो गोविन्दभाषितम् ।

विषण्णा भग्नसंकल्पाश्चिन्तामापुर्दुरत्ययाम् ॥

Thus hearing the unpleasant hard words of Govinda, those damsels, with their resolves unfulfilled, and intentions shattered, became very dejected and immensely sad.

कृत्वा मुखान्यवशुचः श्वसनेन शुष्य-

द्बिम्बाधराणि चरणेन भुवं लिखन्त्यः ।

अस्रैरुपात्तमषिभिः कुचकुङ्कुमानि

तस्थुर्मृजन्त्य उरुदुःखभराः स्म तूष्णीं ॥

With their faces cast down and lips dried up, by the sigh caued by their grief, they drew lines by their toes on the ground, and remained silent immersed in great grief, while, the saffron on their breasts was being washed off by the tears flowing from their pigmented eyes.

मैवं विभोऽर्हतिभवान्गदितुं नृशंसं

संत्यज्य सर्वविषयां स्तव पादमूलम् ।

भक्ता भजस्वदुरवग्रह मा त्यजास्मा-

न्देवो यथादिपुरुषो भजते मुमुक्षून् ॥

The Gopis say, "Oh great Lord, it is unbefitting of you, to utter such cruel words to us, who have discarded everything and have sought your feet

in refuge. Do not abandon, but treat us, just as that ancient Lord, who you are, would welcome those, who approach you for emancipation.

यत्पत्यपत्यसुहृदामनुवृत्तिरङ्ग स्त्रीणां
स्वधर्म इति धर्मविदा त्वयोक्तम् ।
अस्त्वेवमेतदुपदेशपदे त्वयीशे
प्रेष्ठो भवांस्तनुभृतां किल बन्धुरात्मा ॥

By you, the knower of dharma, was uttered the sacred law, that the service to the husband, son and friend was the legitimate duty of the woman. But keep all that teaching to yourself, who are the Lord and teacher of all. Are you not the dearest of relations and the inner soul of all beings?

चित्तं सुखेन भवताऽपहृतं गृहेषु
यन्निर्विशत्युत करावपि गृह्यकृत्ये ।
पादौ पदं न चलतस्तव पादमूला-
द्यामः कथं व्रजमथो करवाम किं वा ॥

Oh Lord, how shall we go back to Gokulam.? What shall we do? You have captured our mind, which controlled our indriyas, (organs), and hence our hands are unable to do their household duties, nor are our feet able to traverse one step, away from your holy feet.

सिञ्चाङ्ग नस्त्वदधरामृतपूरकेण

हासावलोककलगीतजहृच्छयाग्निम् ।

नो चेद्वयं विरहजाग्न्युपयुक्तदेहा

ध्यानेन याम पदयोः पदवीं सखे ते ॥

Quench the fire of distress caused by your seperation, with your betwitching looks and smiles, and sweet melodies, and the flow of nectar from your lips. If not, with our bodies burnt by the fire of your seperation, and with constant meditation, on you, we will reach your lotus feet.

का स्त्र्यङ्ग ते कलपदायतमूर्च्छितेन
संमोहितार्यचरितान्न चलेत्त्रिलोक्याम् ।
त्रैलोक्यसौभगमिदं च निरीक्ष्य रूपं
यद्गोद्विजद्रुममृगाः पुलकान्यबिभ्रन् ॥

Even birds, beasts, and trees become ecstatic, with their hair on end, at sight of thy form, which fascinates the three worlds. Which woman, who is enchanted by the soft and rapturous melodies of your flute, will not swerve from her worthy traditional pursuits?

व्यक्तं भवान्व्रजभयार्तिहरोऽभिजातो
देवो यथादिपुरुषः सुरलोकगोप्ता ।
तन्नो निधेहि करपङ्कजमार्तबन्धो
तप्तस्तनेषु च शिरस्सु च किंकरीणाम् ॥

Oh darling of our soul, certain it is that even as the Ancient Purusha, Narayana, incarnated as Upendra, to protect the Devas, so you are, born to

destroy the grief and suffering of Gokulam. Therefore, oh friend of the distressed, place your lotus hand on the heads and the feverish hearts of us, thy devoted servants.

ताभिः समेताभिरुदारचेष्टितः

प्रियेक्षणोत्पुल्लमुखीभिरच्युतः ।

उदारहासद्विजकुन्ददीधिति

र्व्यरोचतैणाङ्क इवोडुभिर्वृतः ॥

And the Lord, with an ennobling smile and shining teeth, like Jasmine flower, in the company of those gopis, whose faces had blossomed on account of the loving look of Achyutha, shone like the Moon, surrounded by the stars.

नद्याः पुलिनमाविश्य गोपीभिर्हिमवालुकम् ।

रेमे तत्तरलानन्दकुमुदामोदवायुना ॥

And with those gopies, the Lord entered the banks of the Jumna with golden sand particles, and enjoyed the

air laden with the fragrance of the lotus and other sweet smelling flowers.

तासां तत्सौभगमदं वीक्ष्य मानं च केशवः ।

प्रशमाय प्रसादाय तत्रैवान्तरधीयत ॥

Then, the Lord saw the condition, of those girls, their delight and passion and in order to bless them, disappeared out of veiw.

अन्तर्हिते भगवति सहसैव व्रजाङ्गनाः ।

अतप्यंस्तमचक्षाणाः करिण्य इव यूथपम् ॥

When the Lord thus vanished out of sight, at once, the Gopis were grief-stricken at not seeing the Lord, even as the female elephants are distressed, at the absence of the male.

गायन्त्य उच्चैरमुमेव संहता

विचिक्युरुन्मत्तकवद्वनाद्वनम् ।

पप्रच्छुराकाशवदन्तरं बहिर्भूतेषु

सन्तं पुरुषं वनस्पतीन् ॥

And, all these girls joined together and sang in a high chorus, like mad people, searching for him in forest after forest. They asked of the various trees, "Did you see that supreme Lord who like Akasa, is in and out of every created being."

लीला भगवतस्तास्ता ह्यनुचक्रुस्तदात्मिकाः ॥

And completely merging their identity in him, they acted the various parts of the Lord.

एवं कृष्णं पृच्छमाना वृन्दावनलतास्तरून् ।
व्यचक्षत वनोद्देशे पदानि परमात्मनः ॥
पदानि व्यक्तमेतानि नन्दसूनोर्महात्मनः ।
लक्ष्यन्ते हि ध्वजाम्भोजवज्राङ्कुशयवादिभिः ॥

Thus while the Gopies were enquiring of the trees and of the Shrubs, in Brindavan, they saw a foot print on the ground, lined with the

rays of the Lord i. e. Lotus, flag, Vajra (thunderbolt) and Ankusam.

ततोऽविशन्वनं चन्द्रज्योत्स्ना यावद्विभाव्यते ।

तमः प्रविष्टमालक्ष्य ततो निवृत्तुः स्त्रियः ॥

पुनः पुलिनमागत्य कालिन्द्याः कृष्णभावनाः ।

समवेता जगुः कृष्णं तदागमनकाङ्क्षिताः ॥

Then, they all went into the forest, searched for the Lord, so long as there was Moon light, and after moonset, as they were enveloped in darkness, they returned. And again, they came to the banks of the Jumna

and meditating upon him, joined together, and sang.

विषजलाप्ययाद्व्यालराक्षसाद्वर्षमारुताद्वैद्युतानलात् ।

वृषमयात्मजाद्विश्वतोभयादृषभ ते वयं रक्षिता मुहुः ॥

Oh Hrishikesa, before this you protected us, from the dangers, caused by the poisoned waters of the Jumna from a Rakshasa, in the form of a big python, from rain attended with storm and thunder, and from Virason, the son of Mayan, and Bakasura, from lightning and fire and from fear all round.

न खलु गोपिकानन्दनो

भवानखिलदेहिनामन्तरात्मदृक् ।

विखनसार्थितो विश्वगुप्तये सख

उदेयिवान्सात्वतां कुले ॥

विरचिताभयं वृष्णिधुर्य ते
चरणमीयुषां संसृतेर्भयात् ।
करसरोरुहं कान्त कामदं
शिरसि धेहि नः श्रीकरग्रहम् ॥

Are we not Gopis, and you are not the son of Nanda but, you are the Antharyami, the inner divine force and the eye of the inner soul. As prayed for by Brahma, in order to protect the worlds, you incarnated in the race of the Yadus. Oh dear, and the chief of the Yadus, onour heads place thy feet, which confers fearlessness, upon your Devotees and the lotus of your palm which grants all desired boons and grasps the Devi Lakshmi.

इति गोप्यःप्रगायन्त्यः प्रलपन्त्यश्च चित्रधा ।
रुरुदुः सुस्वरं राजन्कृष्णदर्शनलालसाः ॥

तासामाविरभूच्छौरिः स्मयमानमुखांबुजः ।
पीताम्बरधरः स्रग्वी साक्षान्मन्मथमन्थः ॥

Thus and in several other ways prattling and singing, desirous of having a sight of Lord Krishna, they cried aloud; then the Lord Souri with a form, which will fascinate cupid himself, wearing a Peethambar (silk) and a garland, with a smiling lotus-like face appeared before them.

तं विलोक्यागतं प्रेष्ठं प्रीत्युत्पुल्लदृशोऽबलाः ।
उत्तस्थुर्युगपत्सर्वास्तन्वः प्राणमिवागतम् ॥

At his sight, those fair girls, with loving and delightful faces stood up at the same time, even as the limbs begin to move, the moment life is restored to a body.

रासोत्वः संप्रवृत्तो गोपीमण्डलमण्डितः ।
योगेश्वरेण कृष्णेण तासां मध्ये द्वयोर्द्वयोः ।
प्रविष्ठेन गृहीतानां कण्ठे स्वनिकटं स्त्रियः ॥
यं मन्येरन्नभस्तावद्विमानशतसंकुलम् ।
दिवौकसां सदारणामौत्सुक्यापहृतात्मनाम् ॥

Rasa Kreeda.

And during the festvity of that sport adorned with the crowd of Gopies,

between every two Gopies there entered Krishna the Lord of Yogis, in close proximity with his arms thrown on their necks, so that, each women thought that the Lord was holding her by the neck. And Devas with their women, and with their mind full of joy, with hundeds of Vimanas, pervaded the Akasa (sky) and praised the Lord.

कृष्णवध्वो गायन्त्यस्तं तडित

इव ता मेघचक्रे विरेजुः ॥

And the singing, Gopy fairies shone like lightning in the midst of clouds.

उच्चैर्जगुर्नृत्यमाना रक्तकण्ठ्यो रतिप्रियाः ।

कृष्णाभिमर्शमुदिता यद्गीतेनेदमावृतम् ॥

And the women danced and sang, feeling happy, by the contact of the Lord, whose glorious music pervaded the universe, with their awakened love and melodious tone.

The Youth of Krishna.

अक्रूरोऽपि च तां रात्रिं मधुपुर्यां महामतिः ।

उषित्वा रथमास्थाय प्रययौ नन्दगोकुलम् ॥

गच्छन्पथि महाभागो भगवत्यम्बुजेक्षणे ।

भक्तिं परामुपगत एवमेतदचिन्तयत् ॥

Having spent the night in the city of Madhu, the wise Akrurar got got into his chariot and went into Nanda Gokulam; and on the way with his mind fixed on the lotus-eyed Lord he thought thus.

किं मयाचरितं भद्रं किं तप्तं परमं तपः ।

किं वाथाप्यर्हते दत्तं यद्द्रक्ष्याम्यद्य केशवम् ॥

Oh, what penance did I perform, what meritorius acts or deeds of charity, did I do, that I should now see Kesava.

मैवं ममाधमस्यापि स्याद्देवाच्युतदर्शनम् ।

ह्रियमाणः कालनद्या क्वचित्तरति कश्चन ॥

Just as one man will reach the shore, somewhere out of several, that

are washed, adrift by the current of time, even so, I may get a glimpse of the Lord though I am a bad man.

अथावरूढः सपदीशयो रथा-
त्प्रधानपुंसोश्चरणं स्वलब्धये ।
धिया धृतं योगिभिरप्यहं ध्रुवं
नमस्य आभ्यां च सखीन्वनौकसः ॥

As soon as I get down from my chariot, I shall worship the feet of the supreme being, whom the great Yogis and seers of the self, meditate upon and also worship their friends, who are dwellers of the forest.

अप्यङ्घ्रिमूले पतितस्य मे विभुः
शिरस्यधास्यन्निजहस्तपङ्कजम् ।
दत्ताभयं कालभुजङ्गरंहसा
प्रोद्वेजितानां शरणैषिणां नृणाम् ॥

And the Great Lord will place on my head his hands, which confer fearlessness, upon those who seek refuge

in him, being afraid of the serpant of time and thus bless me.

न मय्युपैष्यत्यरिबुद्धिमच्युतः
कंसस्य दूतः प्रहितोऽपि विश्वदृक् ।
योऽन्तर्बहिश्चेतस एतदीहितम्
क्षेत्रज्ञ ईक्षत्यमलेन चक्षुषा ॥

Although, I am a messenger, sent by Kamsa, he will rightly judge me who has fallen at his feet with folded hands because, by his far-seeing vision of wisdom, he can percieve the ins and outs and the actions of all beings.

रथात्तूर्णमवप्लुत्य सोऽक्रूरः स्नेहविह्वलः ।
पपात चरणोपान्ते दण्डवद्रामकृष्णयोः ॥

And getting from his chariot in great haste Akrura, overwhelned with love fell like a stick at the feet of Rama and Krishna.

दिष्ट्याद्य दर्शनं स्वानां मह्यं वः सौम्यकाङ्क्षितम् ।
संजातं वर्ण्यतां तात तवागमनकारणम् ॥

Krishna said, "I was expecting for a long time to see our relations and luckily, I saw you to-day. Tell me the cause of your visit"?

पृष्टो भगवता सर्वं वर्णयामास माधवः ।
वैरानुबन्धं यदुषु वसुदेववधोद्यमम् ॥
यत्संदेशो यदर्थं वा दूतः संप्रेषितः स्वयम् ।
यदुक्तं नारदेनास्य स्वजन्मानकदुन्दुभेः ॥

Thus spoken to by the Lord, Akrura, the son of Madhu, told him the attempts of Kamsa to kill Vasudeva, and his hatred towards the Yadus, and the mission, he had undertaken and the message of Narada, about the real birth of Lord Krishna (as a son of Nanda-gopa.)

यास्यामः श्वो मधुपुरीं दास्यामो नृपते रसान् ।
द्रक्ष्यामः सुमहत्पर्व यान्ति जानपदाः किल ॥

To-morrow, we will go to Mathura and we will give the king our tributes, and we will see the great yaga;

and do not the people go to witness the yaga (in large numbers.)?

गोप्यस्तास्तदुपश्रुत्य बभूवुर्व्यथिता भृशम् ।

रामकृष्णौ पुरीं नेतुमक्रूरं व्रजमागतम् ॥

काश्चित्तत्कृतहृत्तापश्वासम्लानमुखश्रियः ।

स्रंसद्दुकूलवलयकेशग्रन्थयश्च काश्चन ॥

At once Nandagopa sent for his guards and made them proclaim, by beat of tom-tom, this matter (i. e. the departure of Rama and Krishna from Brindavan.) The gopis heard this news and became extremely distressed.

On account of their grief the faces of some damsels lost all cheer and faded by the warmth of their sighs of anguish, some of them became so emaciated that their clothing and bracelets and knot of hair got loose.

निवारयामः समुपेत्य माधवं

किं नोऽकरिष्यन्कुलवृद्धबान्धवाः ।

मुकुन्दसङ्गान्निमिषार्धदुस्त्यजा-
दैवेन विध्वंसितदीनचेतसाम् ॥

And they said, Let us all join together and go near Madhava and obstruct his journey, What can our elders of relations do to us? Nor need we entertain any fears as we have been reduced to this pitiable plight by a (cruel) destiny which has wrung us out from the inseparable company of Lord Mukunda:- a company which is indissoluable even for half a minute

भगवानपि संप्राप्तो रामाक्रूरयुतो नृप ।

रथेन वायुवायुवेगेन कालिन्दीमघनाशिनीम् ॥

Then, Lord Krishna, Balarama and Akrura, drove their chariot fast, and came to the river, Kalindi (Jumna) which destroys all sins.

अक्रूरस्तावुपामन्त्र्य निवेश्य च रथोपरि ।

कालिन्द्या ह्रदमागत्य स्नानं विधिवदाचरत् ॥

Akrura, then taking leave of them, who were seated on the car, reached the river Kalindi and finished his bath according to rites.

निमज्य तस्मिन्सलिले जपन्ब्रह्म सनातनम् ।

तावेव ददृशेऽक्रूरो रामकृष्णौ समन्वितौ ॥

And, there, when he plunged into its waters and uttered the eternal, Brahma mantras, he saw Rama and Krishna in front of him, under the waters.

तौ रथस्थौ कथमिह श्रुतावानकदुन्दुभेः ।
तर्हि स्वित्स्यन्दने न स्त इत्युन्मज्जन्य व्यचष्ट सः ॥

तत्रापि च यथापूर्वमासीनौ पुनरेव सः ।
न्यमज्जद्दर्शनं यन्मे मृषा किं सलिले तयोः ॥

भूयस्तत्रापि सोऽद्राक्षीत्स्तूयमानमहीश्वरम् ।
सिद्धचारणगन्धर्वैरसुरैर्नतकंधरैः ॥

सहस्रशिरसं देवं सहस्रफणमौलिनम् ।
नीलाम्बरं विसश्वेतं शृङ्गैः श्वेतमेव स्थितम् ॥

तस्योत्सङ्गे घनश्यामं पीतकौशेयवाससम् ।
पुरुषं चतुर्भुजं शान्तं पद्मपत्रारुणेक्षणम् ॥

चारुप्रसन्नवदनं चारुहासनिरीक्षणम् ।
सुभ्रूनसं चारुकर्णं सुकपोलारुणाधरम् ॥

प्रलम्बपीवरभुजं तुङ्गांसोरस्थलश्रियम् ।
कम्बुकण्ठं निम्ननाभि वलिमत्पल्लवोदरम् ॥

बृहत्कटितटश्रोणिकरभोरुद्वयान्वितम् ।
चारुजानुयुगं चारु जङ्घायुगलसंयुतम् ॥

तुङ्गगुल्फारुणनखव्रातदीधितिभिर्वृतम् ।
नवाङ्गुल्यङ्गुष्ठदलैर्विलसत्पादपङ्कजम् ॥

सुमहार्हमणिव्रातकिरीटकटकाङ्गदैः ।
कटिसूत्रब्रह्मसूत्रहारनूपुरकुण्डलैः ॥

भ्राजमानं पद्मकरं शङ्खचक्रगदाधरम् ।
श्रीवत्सवक्षसं भ्राजत्कौस्तुभं वनमालिनम् ॥

सुनन्दनन्दप्रमुखैः पार्षदैः सनकादिभिः ।
सुरेशैर्ब्रह्मरुद्राद्यैर्नवभिश्च द्विजोत्तमैः ॥

प्रह्लादनारदवसुप्रमुखैर्भागवतोत्तमैः ।
स्तूयमानं पृथग्भावैर्वचोभिरमलात्मभिः ॥

श्रिया पुष्ट्या गिरा कान्त्या
कीर्त्या तुष्ट्येलयोर्जया ।
विद्ययाविद्यया शक्त्या
मायया च निषेवितम् ॥

विलोक्य सुभृशं प्रीतो भक्त्या परमया युतः ।
हृष्यत्तनूरुहो भावपरिक्लिन्नात्मलोचनः ॥

गिरा गद्गदयास्तौषीत्सत्त्वमालम्ब्य सात्वतः ।
प्रणम्य मूर्ध्नावहितः कृताञ्जलिपुटः शनैः ॥

Then, he thought, How did those whe were seated in the car come here, in which case, they could not be seated in the car now. Then he lifted his head, above the water and saw them, seated on the car itself. Then he again sunk his head under the water, thinking that the vision of them under the water was a mirage. There he again saw the Lord there, praised by Siddhas, Gandarvas, and others with bowed heads, as also the God with thousand heads and thousand hoods, a blue cloth, and white like the tender fibre of the lotus and like the white peaks of the Kylasa Hills. On his lap sat, Lord Krishna like the clouds, with yellow robes and four heads, serene, with lotus like eyes, fair blooming face, with smiling looks, with charming brows, nose, ears, red lips and fair cheeks, mighty hanging hands, and high shoulders and chest, the abode of Lakshmi. He had also high neck, (like

a conch) deep navel, a soft belly in folds, fat waist, thighs like the tusks of an elephant, fair knees and feet, shining with the toes and nails. With a crown, made of precious stones of great value, with bracelets, waist chord, holy thread, coral beads, anklets ear-rings, and other jewels, with conch, chakra, mace and lotus in his hands, with the mark, Srivathsa, on his chest, with diamond Kousthuba and Tulasimala, with his attendants, Sunanda, Nanda; with all these, the Lord put on a magni ficient appearance.

With Brahma, Rudra and with other chief Gods and with Rishis, like Prahalada, Narada and other chief Devotees, with various divine energies, he, Akrura got dazzled, and with joy, with hair standing on end, and tears of joy flowing from his eyes, with folded hands and tranquil mind, he began to praise the Lord.

नतोऽस्म्यहं त्वाखिलहेतुहेतुं

नारायणं पूरुषमाद्यमव्ययम् ।

यन्नाभिजातादरविन्दकोशा-

द्ब्रह्माविरासीद्यत एष लोकः ॥

I worship you the cause of causes, the undecaying and Primeval Purusha, from whose lotus naval, emerged Brahma, from whom these worlds came into existence.

एके त्वाखिलकर्माणि संन्यस्योपशमं गताः ।

ज्ञानिनो ज्ञानयज्ञेन यजन्ति ज्ञानविग्रहम् ॥

Some sages, renouncing all Karmas and with serene peace of mind worship you by the sacrifice of wisdom:-

स्तुवतस्तस्य भगवान्दर्शयित्वा जले वपुः ।

भूयः समाहरत्कृष्णो नटो नाट्यमिवात्मनः ॥

Even as an actor, makes an exit after his part is over, so also Lord

Krishna, appeared before Akrura, who was praising him and disappeard, after manifesting himself before him.

अथापराह्णे भगवान्कृष्णः संकर्षणान्वितः ।
मथुरां प्रविशद्गोपैर्दिदृक्षुः परिवारितः ॥

Then in the afternoon, Krishna and Balarama entered the city of Mathura, surrounded by Gopas, desiring to seet.

व्युष्टायां निशि कौरव्य सूर्ये चाभ्र्यःसमुत्थिते ।
कारयामास वै कंसो मल्लक्रीडामहोत्सवम् ॥

Then, at Sun rise, Kamsa made all arrangements for the tournament of a wrestling match.

अथ कृष्णश्च रामश्च कृतशौचौ परंतप ।
मल्लदुन्दुभिनिर्घोषं श्रुत्वा द्रष्टुमुपेयतुः ॥

Then Rama and Krishna, having performed their ablution, heard the sounds of martial music and came out to see them.

रङ्गद्वारं समासाद्य तस्मिन्नागमवस्थितम् ।
अपश्यत्कुवलयापीडं कृष्णोऽम्बष्ठप्रचोदितम् ॥

And there at the entrance, saw the mighty elephant Kuvalaya Peeda led, under the directions of its trainer.

अम्बष्ठाम्बष्ठ मार्गं नौ देह्यपक्रम मा चिरम् ।
नो चेत्सकुञ्जरं स्वाद्य नयामि यमसादनम् ॥
एवं निर्भत्सितोम्बष्ठः कुपितः कोपितं गजम् ।
चोदयामास कृष्णाय कालान्तकयमोपमम् ॥

Then the Lord said, "O Trainer" Give me way, forthwith and march the elephant off, if not, I will despatch you and the elephant to the abode of Death. Thus threatened and provoked, the trainer irritated the elephant to the pitch of the anger, resembling that of the god of Death and made him, attack the Lord.

पतितस्य पदाक्रम्य मृगेन्द्र इव लीलया ।
दन्मुन्पाट्य तेनेभं हस्तिपांश्चहनद्धरिः ॥

Wresting its tusks, and using these as weapons, the Lord killed both the elephant and its trainer.

वृतौ गोपैः कतिपयैर्बलदेवजनार्दनौ ।
रङ्गं विविशतू राजन्गजदन्तवरायुधौ ॥

Then the Lord with Balarama Deva and with Gopas enterd the amphiteatre with these two very tusks, as his weapons.

एवं चर्चितसंकल्पोभगवान्मधुसूदनः ।
आससादाथ चाणूरं मुष्टिकं रोहिणीसुतः ॥

And then, with a determination to kill them, the Lord, the killer of the Asura madu caught hold of the wrestler, known as Chanura, while the son of Rohini (Balarama) attacked the warrior Mushtikan.

तैस्तैर्नियुद्धविधिभिर्विविधैरच्युतेतरौ ।
युयुधाते यथान्योन्यं तथैव बलमुष्टिकौ ॥

Each fought with the other according to the rules of the game and to the best of their respective ability.

बाह्वोर्निगृह्य चाणूरं बहुशो भ्रामयन्हरिः ।
भूपृष्ठे पोथयामास तरसा क्षीणजीवितम् ॥

Holding fast the arms of Chanura and whirling him round in several ways, the Lord pushed him down, to the Earth, when his life became extinct.

व्यसुः पपातोर्व्युपस्थे तातताहत इवाङ्घ्रिपः ॥

And Mushtika, with his life gone, fell close by, like a tree blown by the winds.

एवं विकत्थमाने वै कंसे प्रकुपितोऽव्ययः ।
लघिम्नोत्पत्य तरसा मञ्चमुत्तुङ्गमारुहत् ॥

And when Kamsa was vainly boasting and prattling, the Lord easily and rapidly jumped upon the high platform of the Amphitheatre.

तमाविशन्तमालोक्य मृत्युमात्मन आसनात् ।
मनस्वी महसोत्थाय जगृहे सोऽसिचर्मणि ॥

The Heroic Kamsa, saw the emerging Lord and thought that his death was nearing and got from his seat and took up sword with its Shield.

प्रगृह्य केशेषु चलत्किरीटं
निपात्य रङ्गोपरि तुङ्गमञ्चात् ।
तस्योपरिष्टात्स्वयमब्जनाभः
पपात विश्वाश्रय आत्मतन्त्रः ॥

तं संपरेतं विचकर्ष भूमौ

हरिर्यथेभं जगतो विपश्यतः ।

हाहेति शब्दः सुमहांस्तदाभू-

दुदीरितः सर्वजनैर्नरेन्द्र ॥

स नित्यदोद्विग्नधिया तमीश्वरं
पिबन्वदन्वा विचरन्स्वपन्श्वसन् ।
ददर्श चक्रायुधमग्रतो य-
स्तदेव रूपं दुरवापमाप ॥

And him, who was veering to the right and left, in the air, with sword in hand like the eagle encircling in the air, the Lord of immeasurable strength sportively sized, even as the Garuda would catch Snake.

And seizing him, by his hair, with its shaky crown, the Lord pushed him from the high platform into the amphitheatre.

And the Lord, of free will and the support of the universe fell on him, with the weight of the worlds, and dragged on the floor, Kamsa, with his life extinct and there left him

Even as a lion would drag an elephant, he dragged Kamsa to the gaze

of the assemled multitude and the spectators, in the arena made ejaculations of wonder.

While walking and dreaming, while eating, drinking, sleeping and even breathing, he was thiking with constant fear of the Lord with disc in hand in front of him, by that same reason he attained the very form which was the constant object of his meditation.

अथ शूरसुतो राजन्पुत्रयोः समकारयत् ।
पुरोधसा ब्राह्मणैश्च यथावद्द्विजसंस्कृतिम् ॥

Then, Surasena, the king, had the Upanayanam ceremony (ceremony of initiation for the twice born castes) of Rama and Krishna performed by his high priest Gargacharya.

काश्यं सान्दीपनिं नाम ह्यवन्तीपुरवासिनम् ॥
तयोर्द्विजवरस्तुष्टः शुद्धभावानुवृत्तिभिः ।
प्रोवाच वेदानखिलान्साङ्गोपनिषदो गुरुः ॥

Then, desirous of attaining student-ship and residence, in the

preceptor's quarters, they went to the sage, Sandipamuni of Kasi, living in Avanthi, who taught them all the Vedas and Upanishads.

गुरुदक्षिणयाचार्यं छन्दयामासतुर्नृप ॥

द्विजस्तयोस्तं महिमानमद्भुतं

संलक्ष्य राजन्नतिमानुषीं मतिम् ।

संमन्त्र्य पत्न्या स महार्णवे

मृतं बालं प्रभासे वरयांबभूव ह ॥

When at the end of studentship, they requested the guru to mention his desideratum, he prayed for the resurrection of his son, who hed fallen into the sea and died near Prabhasa as Guru Dakshina (present, to the Guru) after the close of studies knowing the superhuman powers of the disciples and in consultation with his wife.

तदङ्गप्रभवं शङ्खमादाय रथमागमत् ।

ततः संयमनीं नाम यमस्य दयितां पुरीम् ॥

गत्वा जनार्दनः शङ्खं प्रदध्मौ सहलायुधः ।

शङ्खनिर्ह्रादमाकर्ण्य प्रजासंयमनो यमः ॥

Then going to the city of Samyamana, the city of Yama, the Lord with Balarama, blew his conch and Yama, hearing the sound of the conch, offered worship to them, with intense devotion.

गुरुपुत्रमिहानीतं निजकर्मनिबन्धनम् ।

आनयस्व महाराज मच्छासनपुरस्कृतः ॥

The Lord said Oh, Governor bring here, the son of my Guru, brought here, by the force of his karmas, in obedience to our present commands to you.

तथेति तेनोपानीतं गुरुपुत्रं यदूत्तमौ ।

दत्त्वा स्वगुरवे भूयो वृणीष्वेति तमूचतुः ॥

"So be it, said" Yama and brought the son of the Guru. Rama and Krishna handed them over to the Guru and asked what more boons were required.

Udhdhavar's visit to gokulam.

वृष्णीनां प्रवरो मन्त्री कृष्णस्य दयितः सखा ।
शिष्यो बृहस्पतेः साक्षादुद्धवो बुद्धिसत्तमः ॥

In the race of Vrishnies there lived an exalted Soul, Udhdhavar who was their minister and chief and a direct disciple of Brihaspathi (preceptor of Devas) and also a dear friend of the Lord.

तमाह भगवान्प्रेष्ठं भक्तमेकान्तिनं क्वचित् ।
गृहीत्वा पाणिना पाणिं प्रपन्नार्तिहरो हरिः ॥

The Lord, who destroys the sorrow of his devotees said holding by the hand Udhdhava who was a beloved and unique devotee of his said.

गच्छोद्धव व्रजं सौम्य पित्रोर्नौ प्रीतिमावह ।
गोपीनां मद्वियोगार्तिं मत्संदेशैर्विमोचय ॥

Oh benign Udhdhava, go to Gokulam, and carry a message of joy to our parents, and free the Gopis, from

the grief of my bereavement, by my words of solace to them.

इत्युक्त उद्धवो राजन्संदेशं भर्तुरादृतः ।

आदाय रथमारुह्य प्रययौ नन्दगोकुलम् ॥

Oh king, Udhdhava thus receiving the commands of his master, got into his car, and went to Nandagokulam.

युवां श्लाघ्यतमौ नूनं देहिनामिह मानद ।

नारायणेऽखिलगुरौ यत्कृता मतिरीदृशी ॥

यस्मिन्नः प्राणवियोगकाले

क्षणं समावेश्य मनो विशुद्धम् ।

निर्हृत्य कर्माशयमाशु याति

परां गतिं ब्रह्ममयोऽर्कवर्णः ॥

Oh Blessed Nanda, You are the, most eminent of men as you have so placed your mind on Narayana, the Supreme Guru at the time of death. Those who fix their pure mind, on the Lord, are freed from the bondage of

action, and realize the true form of God, become absolutely Sathvic, pure and attain a Supreme condition after death, with a lustre resembling that of the Sun.

शुचिस्मिताः कोऽयमपीच्यदर्शनः
कुतश्च कस्याच्युतवेषभूषणः ।
इति स्म सर्वाः परिवव्रुरुत्सुका-
स्तमुत्तमश्लोकपदाम्बुजाश्रयम् ॥

The Gopies said with a charming smile "Who is this? whence does he come putting on the appearance and dress of the Lord?" So saying they surrounded Udhdhava, who was attached, to the feet of the Lord.

जानीमस्त्वां यदुपदेः पार्षदं समुपागतम् ।
भर्त्रेह प्रेषितः पित्रोर्भवान्प्रियचिकीर्षया ॥

Gopis said "We understand that you have come here sent by the Lord, to please his parents, and that you are the servant of the Lord."

अन्येष्वर्थकृता मैत्री यावदर्थविडम्बनम् ।

पुंभिः स्त्रीषु कृता यद्वत्सुमनःस्विव षट्पदैः ॥

The Love that the Lord has placed in us, is attended with a motive merely venial, like the affection, that man, places in women and bees towards the flowers.

गायन्त्यः प्रियकर्माणि रुदत्यश्च गतह्रियः ।

तस्य संस्मृत्य संस्मृत्य यानि कैशोरबाल्ययोः ॥

Thus, the Gopis having fixed all the functions of their tongue, mind and body on Govinda, on the advent of Uddhava at Gokulam lost all interest in the affairs of the world. They began to sing about the glories of Krishna, and without shame, or bashfulness wept. They remembered often his pastimes, both of his infancy and youth.

काचिन्मधुकरं दृष्ट्वा ध्यायन्ती कृष्णसङ्गमम् ।

प्रियप्रस्थापितं दूतं कल्पयित्वेदमब्रवीत् ॥

One Gopi, saw a bee and was mentally associated with the Lord, with memories revived, of the Lords happy pastimes and imagining that bee, was a messenger sent by Krishna, said as follows:-

मधुप कितवबन्धो मा स्पृशाङ्घ्रिं सपत्न्याः
कुचविलुलितमालाकुङ्कुमश्मश्रुभिर्नः ।
वहतु मधुपतिस्तन्मानिनीनां प्रसादं
यदुसदसि विडम्ब्यं यस्य दूतस्त्वमीदृक् ॥

Oh bee, friend of the cheat, Touch not my feet, with your whiskers tainted with saffron paint, which got besmeared on the Lord's garland (Vanamalai), when that garland was rubbed, on the bosom of his Cowives; Let that lord, of Yadus, whose befitting messenger you are, enjoy the blessings (pleasures) of those women who are but fit objects of derison in the assemblage of yadus.

सकृदधरसुधां स्वां मोहिनीं पाययित्वा
सुमनस इव सद्यस्तत्यजेऽस्मान्भवादृक् ।
परिचरति कथं तत्पादपद्मं तु पद्मा
ह्यपि बत हृतचेता उत्तमश्लोकजल्पैः ॥

There is this identity between you and Krishna. Just as you leave off flowers, after sucking their juice, once, even so, he abandoned us after allowingus to kiss his bewitching lips, It is a wonder how Lakshmi Devi, still worships the feet of such an ungrateful Lord. Her mind must have been fascinated by the fanciful stories uttered by that Lord.

किमिह बहु षडङ्घ्रे गायसि त्वं यदूना-
मधिपतिमगृहाणामग्रतो नः पुराणम् ।
विजयसख सखीनां गीयतां तत्प्रसङ्गः
क्षपितकुचरुजस्ते कल्पयन्तीष्टमिष्टाः ॥

"Oh six footed bee." Why do you sing in vain before us, who are homeless, about Krishna whose company

was enjoyed by us often and who is the Lord of the Yadus! Go and sing his glories, in that club of women, who with the love of the Lord surging in their breasts, will duly reward you, with immense pleasure.

दिवि भुवि च रसायां काः स्त्रियस्तद्दुरापाः
कपटरुचिरहासभ्रूविजृम्भस्य याः स्युः ।
चरणरज उपास्ते यस्य भूतिर्वयं का अपि
च कृपणपक्षे ह्युत्तमश्लोकशब्दः ॥

Oh hypocrite, which woman is there, in the celestial, or terrestrial or under worlds, that will not be captivated by the bewitching smile of the Lord, attended with the knitting of his brows! What are we for him, whose feet are adored by Lakshmi. Anyhow go and tell him, that the name of Uthamasloka (the man with blissful accounts), will befit only those, who feel pity towards the weak.

विसृज शिरसि पादं वेद्म्यहं चाटुकारै-

रनुनयविदुषस्तेऽभ्येत्य दौत्यैर्मुकुन्दात् ।

स्वकृत इह विसृष्टापत्यपत्यन्यलोका

व्यसृजदकृतचेता किं नु संधेयमस्मिन् ॥

Leave off our feet, touching your head. I know all the embellished language of the messenger of Mukunda, skilled in the arts of diplomacy. What more is to be thought of, in regard to him, on whose account we left off, our sons, husband, and even the pleasures of Swarga (by appropriate deeds).

मृगयुरिव कपीन्द्रं विव्यधे लुब्धधर्मा

स्त्रियमकृत विरूपां स्त्रीजितः कामयानाम् ।

बलिमपि बलिमत्त्वाऽवेष्टयद्ध्वाङ्क्षवद्यस्त-

दलमसितसख्यैर्दुस्त्यजस्तत्कथार्थः ॥

Enough, with the friendship of Him, who killed Vali, the king of monkeys, like a hunter; of him, who, subjugated by Sita, disfigured Surpa

naka, who was swayed by Cupid; of him who accepting the offerings of Bali, yet held him in bondage, as if he was a crow. Even yet, the wealth of his stories is impossible of abandonment.

यदनुचरितलीलाकर्णपीयूषविप्रुट्
सकृददनविधूतद्वन्द्वधर्मा विनष्टाः ।
सपदि गृहकुटुम्बं दीनमुत्सृज्य दीना
बहव इह विहङ्गा भिक्षुचर्यां चरन्ति ॥

Listening but once to his blissful accounts, and drinking that nectar, all dualities vanish, and unrighteousness perishes; many a person, at once leaves off, his house and family and pleasures, and wander like ascetics.

वयमृतमिव जिह्म व्याहृतं श्रद्दधानाः
कुलिकरुतमिवाज्ञाः कृष्णवध्वो हरिण्यः ।
ददृशुरसकृदेतत्तन्नखस्पर्शतीव्र-
स्मररुज उपमन्त्रिन्भण्यतामन्यवार्ता ॥

Oh Messenger; talk no more of him; Even as the foolish female deer, lured by the wily and deceitful melodies of the hunter, are wounded by his arrows, even so, we trusted as true, the fictitious words of that False Krishna and have oft suffered the pangs of Cupid, caused by the contact of his hands and nails.

प्रियसख पुनरागाः प्रेयसा प्रेषितः किं
वरय किमनुरुन्धे मानमीयोऽसि मेऽङ्ग ।
नयसि कथमिहास्मान्दुस्त्यजद्वन्द्वपार्श्वं
सततमुरसि सौम्य श्रीर्वधूः साकमास्ते ॥

Oh Dear Comrade Have you, come back. Sent again by that Dear Lord, You are (thus) fit for my worship. Therefore, ask me what you want, when Lakshmi Devi is ever inseperably present on his Bosom;

अपि बत मधुपुर्यामार्यपुत्रोऽधुनास्ते
स्मरति स पितृगेहान्सौम्य बन्धूंश्च गोपान् ।
क्वचिदपि स कथा नः किंकरीणां गृणीते
भुजमगुरुसुगन्धं मूर्ध्न्यधास्यत्कदानु ॥

Oh dear friend! Is the Lord (the son of my father-in-law) doing well at Mathura now? Does he think of his parents' house and relations? Does he ever talk of us who are always devoted to him? Will he ever place his hand, fragrant like the sandal on our head and bless us?

अहो यूयं स्म पूर्णार्था भवत्यो लोकपूजिताः ।

वासुदेवे भगवति यासामित्यर्पितं मनः ॥

Uddhavar says, What wonder. It is you, who have so dedicated your minds on Vasudeva, that are blessed and fit objects of worship.

दानव्रततपोहोमजपस्वाध्यायसंयमैः ।

श्रेयोभिर्विविधैश्चान्यैः कृष्णे भक्तिर्हि साध्यते ॥

Devotion to the Lord arises on account of charity, vow, penance, homam, japam, study of the Scriptures, Samadhi and similar deeds of virtue.

भगवत्युत्तमश्लोके भवतीभिरनुत्तमा ।

भक्तिः प्रवर्तिता दिष्ट्या मुनीनामपि दुर्लभा ॥

Such a sort of highest devotion, as is rare, even to sages, has sprung up in you, towards the Lord, of praiseworthy glories.

दिष्ट्या पुत्रान्पतीन्देहान्स्वजनान्भवनानि च ।

हित्वा वृणीत यूयं यत्कृष्णाख्यं पुरुषं परम् ॥

It is indeed most glorious, that leaving your sons, husband, not caring for your own bodies, relations and houses, you adore the supreme person, Krishna.

सर्वात्मभावोऽधिगतो भवतीनामधोक्षजे ।

विरहेण महाभागा महान्मेऽनुग्रहः कृतः ॥

On account of seperation, oh blessed, undeflected devotion, has sprung up in you, towards the Lord, and that is my great blessing.

श्रूयतां प्रियसंदेशो भवतीनां सुखावहः ।

यमादायागतो भद्रा अहं भर्तू रहस्करः ॥

Listen to the happy messages, which I have brought from the Lord, That will confer merit on you!

भवतीनां वियोगो मे नहि सर्वात्मना क्वचित् ।

यथा भूतानि भूतेषु खं वाय्वग्निर्जलं मही ।

तथाऽहं च मनःप्राणभूतेन्द्रियगुणाश्रयः ॥

The Lord says, There could be on real seperation between me and you: Just as in all mobile oud immobile creation, which are the result of the combination of the primeval elements earth, water, fire, vayu and akasa, even, so, I the primeval cause of all, am the support of (the subtle faculties) of the mind, Prana, Bhuthas and Indriyas.

आत्मन्येवात्मनात्मानं सृजे हन्म्यनुपालये ।

आत्ममायानुभावेन भूतेन्द्रियगुणात्मना ॥

It is I, that in the form of the gross elements, senses, and energies (gunas), create, protect and destroy, by the divine powers vested in me.

आत्मा ज्ञानमयः शुद्धो व्यतिरिक्तोऽगुणान्वयः ।

सुषुप्तिस्वप्नजाग्रद्भिर्मायावृत्तिभिरीयते ॥

Atma (the soul) is of the form of wisdom, and purity and distinct from guna and its objects: But by the power of Maya, he is called by different names, in relation to the different stages of consciousness like (Jagrath, Swapna, Sushupthi)

येनेन्द्रियाणि ध्यायेत मृषा स्वप्नवदुत्थितः ।

तन्निरुन्ध्यादिन्द्रियाणि विनिद्रः सत्यधीर्यतः ॥

Just as you realize as false, products of the dream, even so, control that mind, diligently, on account of which, you think of the unreal world and associate with the senses.

एतदन्तः समाम्नायो योगः सांख्यं मनीषिणाम् ।

त्यागस्तपो दमः सत्यं समुद्रान्ता इवापगाः ॥

The Vedas, ashtangayoga, (yoga with eight gradations), investigation into the Self, asceticism of the firm minded,

observance of one's ordained rules of conduct, self discipline and truth, have as their final goal this mastery over the mind, even as the rivers reach the Sea, as their last resort.

यथा दूरचरे प्रेष्ठे मन आविश्य वर्तते ।
स्त्रीणां च न तथा चेतः संनिकृष्टेऽक्षगोचरे ॥

The mind of a woman will not be so lovingly captivated by a proximate object, as by contemplation over a beloved object, at a considerable distance.

मय्यावेश्य मनः कृत्स्नं विमुक्ताशेषवृत्ति यत् ।
अनुस्मरन्त्यो मां नित्यमचिरान्मामुपैष्यथ ॥

Because, you set your mind on me, and ever think of me leaving every activity of the mind, you will soon reach me.

या मया क्रीडता रात्र्यां वनेऽस्मिन्व्रज आस्थिताः ।
अलब्धरासाः कल्याण्यो माऽपुर्मद्वीर्यचिन्तया ॥

Oh blessed damsels. Did not some women who were detained in their

houses, by their husbands, without partaking of my sports, on that night, reach me with their minds merged in meditation on me!

किमस्माभिर्वनौकोभिरन्याभिर्वा महात्मनः ।

श्रीपतेराप्तकामस्य क्रियेतार्थः कृतात्मनः ॥

Gopies said,

Of what 'use are we, rustics living in forests, going to be, to Krishna, or for the matter of that, even others? That Lord is the supreme being, the Lord of Laxmi, in the full measure of glory, and his attainments.

परं सौख्यं हि नैराश्यं स्वैरिण्यप्याह पिङ्गला ।

तज्जानतीनां नः कृष्णे तथाप्याशा दुरत्यया ॥

Did not even the ill famed Pingala say, that destruction of desire leads to highest happiness: knowing that truth, as we do, yet we are unable to give up our love to him.

सरिच्छैलवनोद्देशा गावो वेणुरवा इमे ।
संकर्षणसहायेन कृष्णेनाचरिताः प्रभो ॥

पुनः पुनः स्मारयन्ति नन्दगोपसुतं बत ।
श्रीनिकेतैस्तत्पदकैर्विस्मर्तुं नैव शक्नुमः ॥

Oh Lord, the rivers, hills, and forest frequented by Krishna, in company with Balarama, the cows and melodies of his flute, oft remind us of the son of Nanda. Les miserabiles! We are unable to forget the holy feet of the footsteps of that Lord, who is the residence of Laxmi.

गत्या ललितयोदारहासलीलावलोकनैः ।
माध्व्या गिरा हृतधियः कथं तं विस्मरामहे ॥

Or how could we forget him with our understanding captivated by his fair gait, bewitching smile, fascinating looks, and honeyed words?

हे नाथ हे रमानाथ व्रजनाथार्तिनाशन ।
मग्नमुद्धर गोविन्द गोकुलं वृजिनार्णवात् ॥

Oh Lord, Oh beloved, Oh Lord of our hamlet, Oh destroyer of our sorrows, Oh Govinda, may it please you to redeem Gokulam, which, is now drowned in a Sea of Misery.

एताः परं तनुभृतो भुवि गोपवध्वो
गोविन्द एव निखिलात्मनि रूढभावाः ।
वाञ्छन्ति यद्भवभियो मुनयो वयं च
किं ब्रह्मजन्मभिरनन्तकथारसस्य ॥

(Uddhava says.) In this world, it is these damsels (Gopis) with their mind implanted in Govinda, the Universal soul, that are of fruitful birth. Those who are afraid of the fears of birth and death, or who are sages or we, all of us, only have a desire to attain that state of mind, (reached by Gopis) but we have not yet attained them. Therefore of what use is high birth for the realization of the divine bliss of the Lord's accounts.

आसामहो चरणरेणुजुषामहं स्यां
वृन्दावने किमपि गुल्मलतौषधीनाम् ।
या दुस्त्यजं स्वजनमार्यपथं च हित्वा
भेजुर्मुकुन्दपदवीं श्रुतिभिर्विमृग्याम् ॥

Let me be born as a plant or bush or creeper in this Gokulam, teeming with the dust of the Gopa damsels, who left off their unforsakable relations and traditions and reached the feet of the Lord, seekable by the Vedas.

या वै श्रियार्चितमजादिभिराप्तकामै-
र्योगेश्वरैरपि यदात्मनि रासगोष्ठ्याम् ।
कृष्णस्य तद्भगवतश्चरणारविन्दं
न्यस्तं स्तनेषु विजहुः परिरभ्य तापम् ॥

वन्दे नन्दव्रजस्त्रीणां पादरेणुमभीक्ष्णशः ।
यासां हरिकथोद्गीतं पुनाति भुवनत्रयम् ॥

I worship again and again the dust of those damsels of Gokulam, whose blissful stories purify the three worlds.

They embraced those lotus feet with their bosom and got rid of all their distress. Those holy feet, which are placed only in the mind of Laxmi Devi, and of realizers of all their desires, and of lords of yoga, like Brahma the creator.

मनसो वृत्तयो नः स्युः कृष्णपादाम्बुजाश्रयाः ।
वाचोऽभिधायिनीर्नाम्नां कायस्तत्प्रह्वणादिषु ॥
कर्मभिर्भ्राम्यमाणानां यत्र क्वापीश्वरेच्छया ।
मङ्गलाचरितैर्दानै रतिर्नः कृष्ण ईश्वरे ॥

Let the functions of our mind, centre round the feet of the Lord, Let our words consist of his holy names, let our body be intent on his worship. Wherever, we may be born, by the force of our destiny, let devotion arise in us by our auspicious deeds and deeds of charity.

एवं सप्तदशकृत्वस्तावत्यक्षौहिणीबलः ।

युयुधे मागधो राजा यदुभिः कृष्णपालितैः ॥

Though the king of Magada (Jarasandan) was defeated, with his host of armies, he fought with the Yadavas, who were protected by the Lord.

अक्षिण्वंस्तद्बलं सर्वं वृष्णयः कृष्णतेजसा ।

The Yadavas destroyed his armies with the weapon of Sakthi, furnished by the Lord.

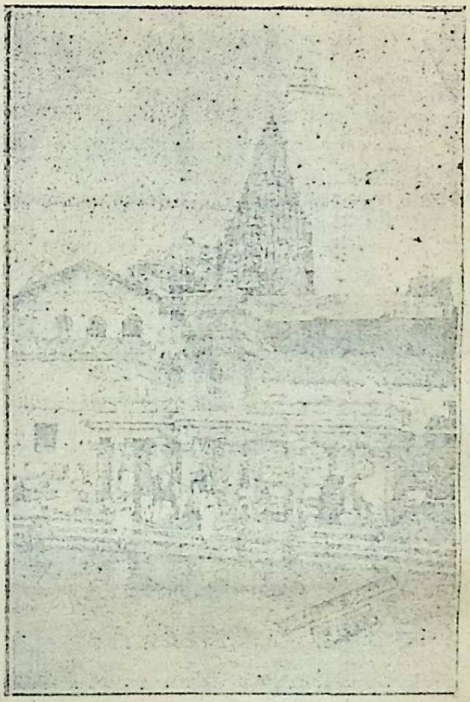
इति संमन्त्र्य भगवान्दुर्गं द्वादशयोजनम् ।

अन्तः समुद्रे नगरं कृत्स्नाद्भुतमचीकरत् ॥

And the Lord caused a city twelve yojanas (1 yojana 8 miles) long, with all marvels, to be made in the midst of the Sea.

अक्षौहिणीभिर्विंशत्या तिसृभिश्चापि संवृतः ।

यदुराजधानीं मथुरां न्यरुणत्सर्वतोदिशम् ॥



Dwaraka.

With countless armies jarasunda besieged the city of mathura on all sides.

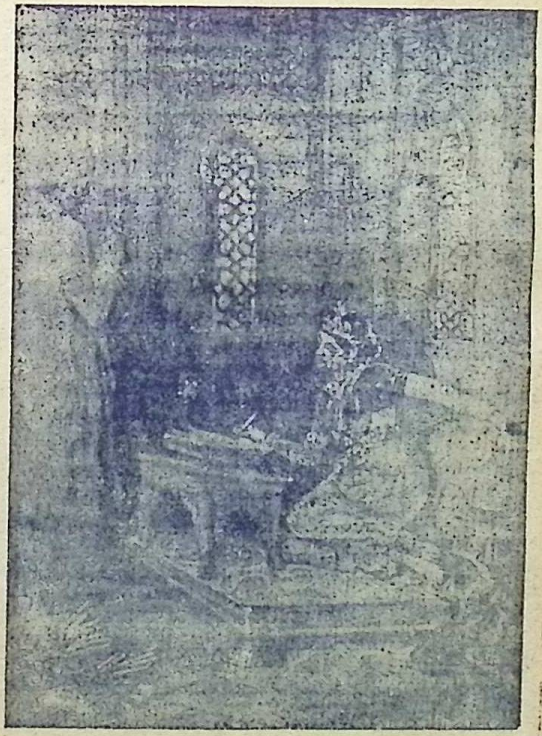
The Siege of Mathura.

यवने भस्मसान्नीते भगवान्सात्वतर्षभः ।
आत्मानं दर्शयामास मुचुकुन्दाय धीमते ॥

When the Yavana king, (who came to fight with the Lord) was reduced to ashes, the Lord shewed to Muchukunda his glorious divine form.

सोपश्रुत्य मुकुन्दस्य रूपवीर्यगुणश्रियः ।
गृहागतैर्गीयमानास्तं मेने सदृशं पतिम् ॥

Sri Rukmani Devi, heard from Narada and others, the form, prowess, qualities and unbounded wealth of the Lord, and thought Lord Krishna to be her fitting match.

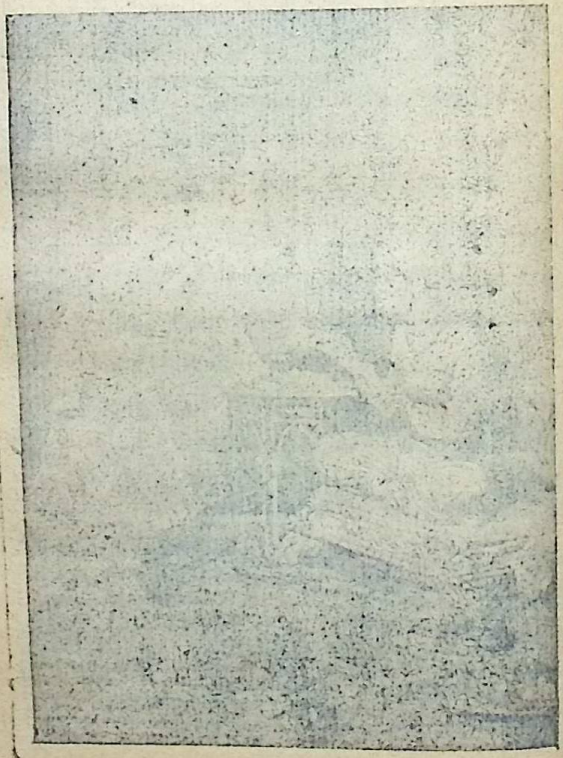


विचिन्त्यातं द्विजं कंचित्कृष्णाय प्राहिणोद्रुतम् ॥

द्वारकां स समभ्येत्य प्रतीहारैः प्रवेशितः ।

अपश्यदाद्यं पुरुषमासीनं काञ्चनासने ॥

After thinking for a long time, she sent a Brahmin, to fetch the Lord, who went to Dwaraka, and saw on a golden seat the ancient Pu rusha and said.



इत्येते गुह्यसंदेशा यदुदेव मयाहृताः ।

विमृश्य कर्तुं यच्चात्र क्रियतां तदनन्तरम् ॥

By me this secret message is brought from Rukmani. Think over it and do what is fitting.

श्रुत्वा गुणान्भुवनसुन्दर शृण्वतां ते

निर्विश्य कर्णविवरैर्हरतोऽङ्गतापम् ।

रूपं दृशां दृशिमतामखिलार्थलाभं

त्वय्यच्युताविशति चित्तमपत्रपं मे ॥

Oh form of rare and universal beauty, oh Achutha, Having heard of your unique and fascinating virtues which destroy all distress and about your resplendent (divine) personality which confers all boons on the devotee, my mind has lost its maidenly modesty being fascinated and drawn towards you "Oh Mukunda, Oh Narasimha, Oh foremost of men"

का त्वा मुकुन्द महती कुलशीलरूप

विद्यावयोद्रविणधामभिरात्मतुल्यम् ।

धीरा पतिं कुलवती न वृणीत कन्या
काले नृसिंह नरलोकमनोभिरामम् ॥

Which firm minded maiden endowed with culture, age and noble lineage, on the eve of marriage, will not court you, who is the embodiment of noble qualities and sympathy with captivating beauty of person and freshness of youth and gift of all wealth and who is the unrivalled form of bliss to the world.

तन्मे भवान्खलुवृतः पतिरङ्ग जाया-
मात्मार्पितश्च भवतोऽत्र विभो विधेहि ।
मा वीरभागमभिमर्शतु चैद्य आराद्-
गोमायुवन्मृगपतेर्बलिमम्बुजाक्ष ॥

Oh Lord, for these reasons do I beseech you to accept my love, my life and soul ls hereby dedicated to you Therefore come ye here and wed me as your wife.

Oh lotus eyed, Lord, before, Sisupala comes and takes me who am your fiance, even as the fox appropriates the prey of the lion.

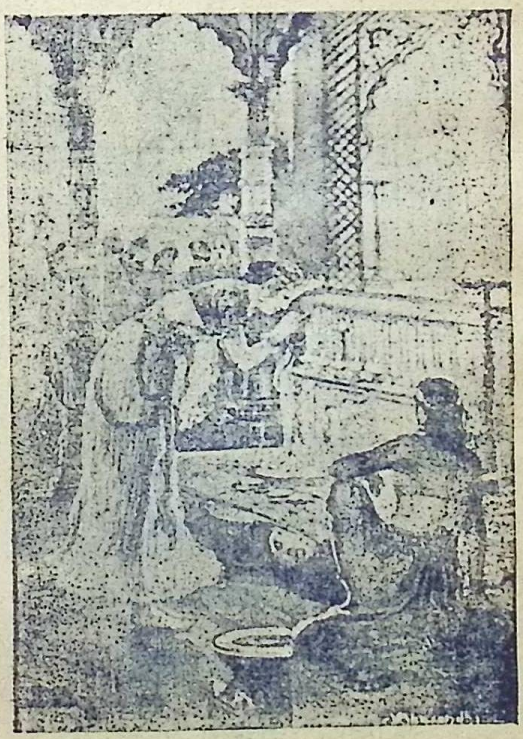
पूर्वेद्युरस्ति महती कुलदेवियात्रा

यस्यां बहिर्नववधूर्गिरिजामुपेयात् ॥

नमस्ये त्वाऽम्बिकेऽभीक्ष्णं स्वसन्तानयुतां शिवाम् ।
भूयात्पतिर्मे भगवान्कृष्णस्तदनुमोदताम् ॥

एवं चेदिपती राजा दमघोषः सुताय वै ॥

पत्त्यश्वसंकुलैः सैन्यैः परीतः कुण्डिनं ययौ ॥



On the day preceding the marriage ceremony there is a grandiose worship of Parvathi Devi for which the bride has necessarily to leave the village.

Oh goddess, Parvathi, who is associated with Sri Subramania and ganesa, I offer my worship over and over again to you, who bestows supreme bliss, so that you may cheerfully make Krishna my Lord.

The king of Chedi, Damaghoshan reached the city of Kundina with his cavalry for the sake of his son's marriage. (Sisupala's)

तां राजकन्यां रथमारुरुक्षतीं
जहार कृष्णो द्विषतां समीक्षताम् ।
रथं समारोप्य सुपर्णलक्षणम्
राजन्यचक्रं परिभूय माधवः ॥

Arrival of Sisupala.

ततो ययौ रामपुरोगमैः शनैः

शृगालमध्यादिव भागहृद्धरिः ॥

The Lord, in the presence of the Enemies took the princess Rukmani, placed her in his chariot, with the flag of Garuda flying, and disregarding the

crowd of princes even as the lion takes off its share in the midst of foxes, even so, the Lord left off that place with Rukmani and Balarama.

भगवान्भीष्मकसुतामेवं निर्जित्य भूमिपान् ।
पुरमानीय विधिवदुपयेमे कुरूद्वह ॥

Thus, the Lord conquered the hostile kings, brought Rukmani (Bhishma Kanni), and married her, according to rites.

द्वारकायामभूद्राजन्महामोदः पुरौकसाम् ।
रुक्मिण्या रमयोपेतं दृष्ट्वा कृष्णं श्रियः पतिम् ॥

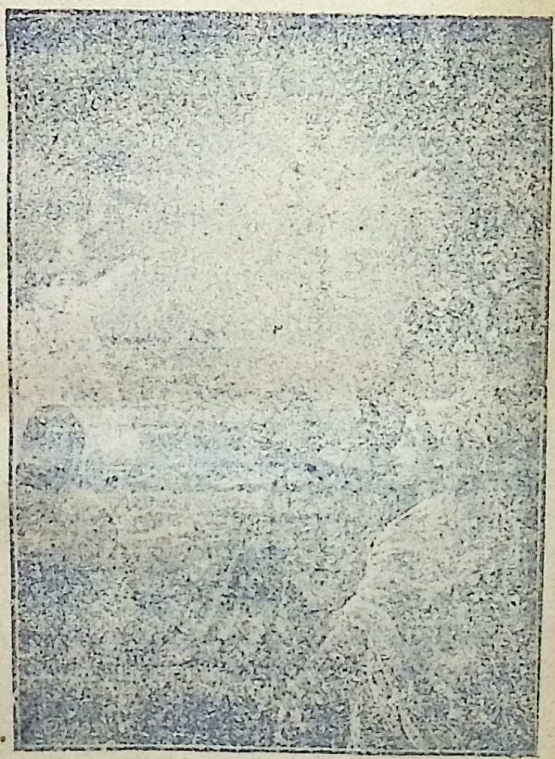
The people of Dwaraka, were much pleased, at the union of Lord Krishna and Laxmi.

आसीत्सत्राजितः सूर्यो भक्तस्य परमः सखा ।
प्रीतस्तस्मै मणिं प्रादात्सूर्यस्तुष्टः स्यमन्तकम् ॥
स तं बिभ्रन्मणिं कण्ठे भ्राजमानो यथा रविः ।
प्रविष्टो द्वारकां राजंस्तेजसा नोपलक्षितः ॥

(The story of Syamanthaka diamond.)

The Sun was a friend of Sathrajith as he was a devotee of the former and as he was also pleased with him; he gave him a diamond called syamanthaga diamond. Sathrajith wore that

diamond, on his neck and was shining like the sun and could not be made out when he entered Dwaraka.



स याचितो मणिं क्वापि यदुराजाय शौरिणा ।
नैवार्थकामुकः प्रादाद्याच्ञाभङ्गमतर्कयन् ॥

Once, Sathrajith was requested by the Lord, to part with his diamond, on behalf of the king, but on account of his love for the same, he refused to deliver it, not thinking of the consequences of the refusal of such a request.

तमेकदा मणिं कण्ठे प्रतिमुच्य महाप्रभम् ।
प्रसेनो हयमारुह्य मृगयां व्यचरद्वने ॥

Once, Prasena, his brother wore this diamond on his neck and went to hunt on horseback.

प्रसेनं सहयं हत्वा मणिमाच्छिद्य केसरी ।
गिरिं विशञ्जाम्बवता निहतो मणिमिच्छता ॥

A lion killed (both) Prasenan and the horse and entered the hill and the lion was killed by Jambavan, who desired to have the diamond, and carried it away.

कृष्णमुष्टिविनिष्पातनिष्पिष्टाङ्गोरुबन्धनः ।
क्षीणसत्त्वः खिन्नगात्रस्तमाहातीव विस्मितः ॥

In the fight that ensued thereafter between him and the Lord, he was fisted by Lord Krishna; with limbs fractured and strengh gone, and with a sweating body, jambavan was much fatgued and told the Lord, in much wonder.

जाने त्वां सर्वभूतानां प्राण ओजः सहो बलम् ।

विष्णुं पुराणपुरुषं प्रभविष्णुमधीश्वरम् ॥

Jambuvan says, I heve realized you to be the vital brcath of all beings, their physical and mental strength, all pervading, director of all action and the ancient Purasha.

सत्राजितं समाहूय सभायां राजसंनिधौ ।

प्राप्तिं चाख्याय भगवान्मणिं तस्मै न्यवेदयत् ॥

Krishna sent for Sathrajith, in the royal sabah and in the presence of the king, gave an account of the manner of recovery of the diamond and gave it to him.

Sri Krishna, Rukmani and Satyabhama.

तां सत्यभामां भगवानुपयेमे यथाविधि ।

बहुभिर्याचितां शीलरूपौदार्यगुणान्विताम् ॥

भगवानाह न मणिं प्रतीच्छामो वयं नृप ।

तवास्तां देवभक्तस्य वयं फलभागिनः ॥

The Lord married Satyabama, who was full of beauty, good conduct, generosity, and who was sought by many.

and told Satrjith (her father) We will not accept the diamond, let it be with you, who are a devotee of the Sun. We are those who will in course of time enjoy it (by inheritance.)

Pradyumna's story.

स एव जातो वैदर्भ्यां कृष्णवीर्यसमुद्भवः ।

प्रद्युम्न इति विख्यातः सर्वतोऽनवमः पितुः ॥

Cupid was reborn of Rukmani Devi and Lord Krishna and was possessed of identical virtues.

तं शम्बरः कामरूपी हत्वा तोकमनिर्दशम् ।
स विदित्वात्मनः शत्रुं प्रास्योदन्वत्यगाद्गृहम् ॥

Sambarasuran, who was the enemy of Cupid and who was capable of assuming any form, that he liked, realised who that child was and threw it into the sea.

तं निर्जगार बलवान्मीनः सोऽप्यपरैः सह ।
वृतो जालेन महता गृहीतो मत्स्यजीविभिः ॥

That child Pradyumna was devoured by huge fish. That fish along with others was caught in a net by a fisherman who made a present of it to the king.

नारदोऽकथयत्सर्वं तस्याः शङ्कितचेतसः ।

बालस्य तत्त्वमुत्पत्तिं मत्स्योदरनिवेशनम् ॥

The truth abont the genesis and history of the child was revealed by Narada.

नातिदीर्घेण कालेन स कार्ष्णी रूढयौवनः ।

जनयामास नारीणां वीक्षन्तीनां च विभ्रमम् ॥

The residents of Dwaraka heard about the restorafion of Pradyumna and said oh veritably, this is a glorions resurrection. Bliss unto all.

Narakasuran's Conquest.

तद्भौमसैन्यं भगवान्गदाग्रजो

विचित्रवाजैर्निशितैः शिलीमुखैः ।

निकृत्तबाहूरुशिरोध्रविग्रहं

चकार तर्ह्येव हताश्वकुञ्जरम् ॥

The Lord, by arrows with picturesque and sharp wings rooted the army of Narakasura and the men were

left with cleft shoulders, thighs, necks, & body mutilated, while his horses and elephants were completely annihilated.

The Lord as householder.

एवं सौरतसंलापैर्भगवानजगदीश्वरः ।
स्वरतो रमया रेमे नरलोकं विडम्बयन् ॥
तथान्यासामपि विभुर्गृहेषु गृहवानिव ।
आस्थितो गृहमेधीयान्धर्मान्लोकगुरुर्हरिः ॥

The Lord of the worlds, delighting in him self, in conformity with the ways of the world, was leading a conjugal life with Rukmani, who was Lakshmi; and this all powerful guru of the worlds, like an ordinary householder in company with other wives, was leading the life of a family man.

Banasura.

Banasura was (thus) promised protection and worshipped Krishna with his head, took Aniruddha (son of Krishna) and Usha (his daughter) and brought them near the Lord and celebrated their marriage.

Balaram's exploits.

नन्दव्रजं गते रामे करूषाधिपतिर्नृप ।

वासुदेवोऽहमित्यज्ञो दूतं कृष्णाय प्राहिणोत् ॥

The destruction of Pseudo Vasudeva.

When Balarama went to Nandagokulam, the king, Karushadhipathi claiming to be Vasudeva, sent a messenger to Krishna, telling him that he should no more call himself by that false name. A battle ensued.

तस्य काशिपतिर्मित्रं पार्ष्णिग्राहोऽन्वयान्नृप ।

अक्षौहिणीभिस्तिसृभिरपश्यत्पौण्ड्रकं हरिः ॥

His friend the king of Kasi, with three battalions of armies, gave him help and the Lord saw this.

दग्ध्वा वाराणसीं सर्वां विष्णोश्चक्रं सुदर्शनम् ।

भूयः पार्श्वमुपातिष्ठत्कृष्णस्याक्लिष्टकर्मणः ॥

The chakra ayduham of the Lord after killing the king, of burnt the city Kasi and again came near Krishna, of undecaying glory.

एवं निहत्य द्विविदं जगद्व्यतिकरावहम् ।
संस्तूयमानो भगवाञ्जनैः स्वपुरमाविशत् ॥

Balarama killed Dvivithaa, a monkey chief who was tormenting the world-and when in the midst of his glory, was praised by the people, and entered his city.

प्रतिगृह्य तु तत्सर्वं भगवान्सात्वतर्षभः ।
ससुतः सस्नुषः प्रागात्सुहृद्भिर्नन्दितः ॥

Balaram, the chief of the Yadha, vas (receiving those dowries) with Sambom (son of Krishna) and daughter in-law Lakshmanai left that place, was welcomed and praised by Kauravas.

श्रुत्वा युद्धोद्यमं रामः कुरूणां सह पाण्डवैः ।

तीर्थाभिषेकव्याजेन मध्यस्थः प्रययौ किल ॥

Balarama heard about the impending war between Pandavas and Kauravas and set about on a pilgrimage.

तापीं पयोष्णीं निर्विन्ध्यामुपस्पृश्याथ दण्डकम् ॥

प्रविश्य रेवामगमद्यत्र माहिष्मती पुरी ।

मनुतीर्थमुपस्पृश्य प्रभासं पुनरागमत् ॥

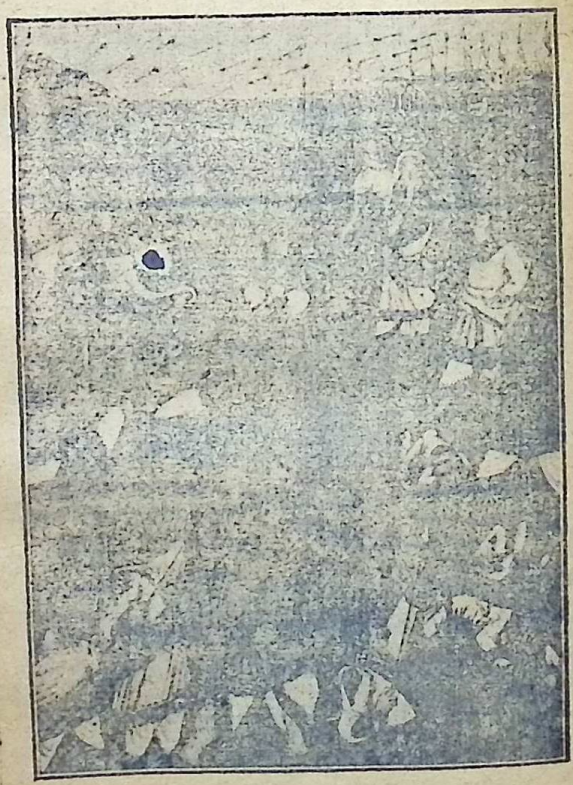
श्रुत्वा द्विजैः कथ्यमानं कुरुपाण्डवसंयुगे ।

सर्वराजन्यनिधनं भारं मेने हृतं भुवः ॥

He (in the course of his pilgrimage reached) and bathed in Nirvindya river, and entered Danda Karanyam and then reached Narbadha river. He had a Sacred bath in water of "Muni" and came to the holy Prabasa.

There he heard from some Brahman about the fight between Kauravas and Pandavas and the destruction of

several Kings and thought, that the excessive burden of the earth had been removed.



Kaurava Pandava war.

Rajasuya Yagam.

एकदा मातुलेयं वै प्राह राजन्वृकोदरः ।
न शक्तोऽहं जरासन्धं निर्जेतुं युधि माधव ॥

Oh King Parikshit! One day Bhimasena said, Oh Madhava, I am not able to conquer Jarasanda, in battle.

संचिन्त्यारिवधोपाय भीमस्यामोघदर्शनः ।
दर्शयामास विटपं पाटयन्निव संज्ञया ॥

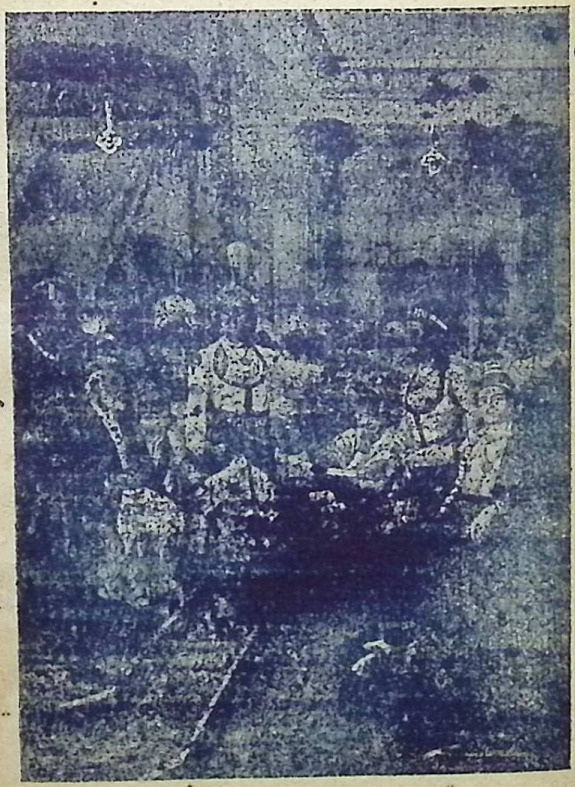
But the Lord of true vows, thought over the ways of killing the foe (Jarasanda) and made a gesture during the fight, as if he would split into two, a branch, within the very sight of Bhima and that gave him a clue.

एकं पादं पदाक्रम्य दोर्भ्यामन्यं प्रगृह्य सः ।
गुदतः पाटयामास शाखामिव महागजः ॥

Bhima pressed one leg of Jarasanda by his own foot, and took the other leg by both his hands, and tore him in twain, as if an elephant would sever a branch.

तावदुत्थाय भगवान्स्वान्निवार्य स्वयं रुषा ।
शिरः क्षुरान्तचक्रेण जहारापततो रिपोः ॥

Lord Krishna (in that huge assembly during the horse sacrifice) restrained himself and his men, and severed the head of his foe Sisupala, who was rushing towards him in anger, by his sharp weapon of disc.



चैद्यदेहोत्थितं ज्योतिर्वासुदेवमुपाविशत् ।

पश्यतां सर्वभूतानामुल्केव भुवि खाच्च्युता ॥

A flash of light emerged out of the body of Sisupala and enterd the Lord, while all beings were witnessing the same, like a fire brand, dropping from the Sky on the earth.

साधयित्वा क्रतुं राज्ञः कृष्णो योगेश्वरेश्वरः ।

उवास कतिचिन्मासान्सुहृद्भिरभियाचितः ॥

And the Lord, consummated the yaga horse sacrifice of Dharma Putra, and lived there, for some months as requested by his friends.

श्रुत्वा द्विजेरितं राजा ज्ञात्वा हार्दं सभासदाम् ।

समर्हयद्धृषीकेशं प्रीतः प्रणयविह्वलः ॥

तत्पादावनिज्यापः शिरसा लोकपावनीः ।

सभार्यः सानुजामात्यः सकुटुम्बोऽवहन्मुदा ॥

वासोभिः पीतकौशेयैर्भूषणैश्च महाधनः ।

अर्हयित्वाश्रुपूर्णाक्षो नाशकत्समवेक्षितुम् ॥

King Dharma Raja extolled the words of the Brahmins and understood the sense, of the huge concourse of assembled people, was filled with devotion and offered first worship to Hrishi kesa. He washed the holy feet of the Lord and sprinkled with Joy on his head and that of his family and ministers, the sacred water which purifies the three worlds.

He offered, valuable silk cloths of gold and costly jewels and ecstatic with love of devotion, was unable to have a clear vision on account of tears of love.

जहार तेनैव शिरः सकुण्डलं

किरीटयुक्तं पुरुमायिनो हरिः ।

वज्रेण वृत्रस्य यथा पुरंदरो ॥

Hari by his disc (chakrayudham) cut the head of Saubha, (Jarasanda's friend) who was adorned with crown and ear pendents and who was possessed of great illusive powers, even as Indra cut the head of Vrithra Asura.

तमाकृष्य हलाग्रेण पल्वलं गगनेचरम् ।

मुसलेनाहनत्क्रुद्धो मूर्ध्नि ब्रह्मद्रुहं बलः ॥

Balarama in anger, killed Palvala who was a hater of brahmins and who roves in the air, dragging him by the tip of his plough and beating him by his weapon (ploughshare).

Kuchela

कृष्णस्यासीत्सखा कश्चिद्ब्राह्मणो ब्रह्मवित्तः ।

विरक्त इन्द्रियार्थेषु प्रशान्तात्मा जितेन्द्रियः ॥

यदृच्छयोपपन्नेन वर्तमानो गृहाश्रमी ।

यस्य भार्या कुचैलस्य क्षुत्क्षामा च तथाविधा ॥

पतिव्रता पतिं प्राह म्लायता वदनेन सा ।

दरिद्रा सीदमाना सा वेपमानाभिगम्य च ॥

ननु ब्रह्मन्भगवतः सखा साक्षाच्छ्रियः पतिः ।
ब्रह्मण्यश्च शरण्यश्च भगवान्सात्वतर्षभः ॥

There was a mate of Krishna, a Brahmin and greatest among the devotees of the Lord. He had an aversion to senses and their objects and with serene peace of mind, and control over his organs of sense, he lived upon what he would get by chance (without effort) as a householder: He had a wife of same virtues but was emaciated by hunger; With faded face, and poverty stricken and with affliction of mind, trembling with fear, she told her husband, "Oh Brahman, the Lord of Brahmins, and Lakshmi, doing good to Brahmins and chief of yadhavas, is your friend.

तमुपैहि महाभाग साधूनां च परायणम् ।
दास्यति द्रविणं भूरि सीदते ते कुटुम्बिने ॥

'Go to him, who is the refuge of the sadhus, and he will give wealth to you, who are suffering from the burden of a large family'.

इति संचिन्त्य मनसा गमनाय मतिं दधे ।
अप्यस्त्युपायनं किंचिद्गृहे कल्याणि दीयताम् ॥

Thus resolving in his mind, to go there, he told his wife to gave any offerings that could be found in the house.

स तानादाय विप्राग्र्यः प्रययौ द्वारकां किल ।
कृष्णसंदर्शनं मह्यं कथं स्यादिति चिन्तयन् ॥

And receiving what she gave, the noble brahmin, thought to himselfas to how he could get a darshan of the Lord, and came to Dwaraka.

तं विलोक्याच्युतो दूरान्प्रियापर्यङ्कमास्थितः ।
सहसोत्थाय चाभ्येत्य दोर्भ्यां पर्यग्रहीन्मुदा ॥

The Lord, who was seated on the cot of Rukmani, saw the Brahmin coming at a distance, came near and embraced him.

आत्मनो ललिता राजन्करौ गृह्य परस्परम् ॥

And they began to talk about their ancient stories, connected with their student life.

किमुपायमनीतं ब्रह्मन्मे भवता गृहात् ।
अण्वप्युपाहृतं भक्तैः प्रेम्णा भूर्येव मे भवेत् ।
भूर्यप्यभक्तोपहृतं न मे तोषाय कल्पते ॥
पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥

The Lord says, "what present have you brought from yonr house? Even a particle, that is brought by the devotee, counts for much with me.

While, even rich and grand offerings made without real love will not give me joy; what is offered with genuine love, a leaf, flower, fruit, or water, I accept and (take) that which is offered with devotion.

सर्वभूतात्मदृक्साक्षात्तस्यागमनकारणम् ।
विज्ञायचिन्तयन्नायं श्रीकामो माभजत्पुरा ॥

पत्न्याः पतिव्रतायास्तु सखा प्रियचिकीर्षया ।
प्राप्तो मामस्य दास्यामि संपदोऽमर्त्यदुर्लभाः ॥
इत्थं विचिन्त्य वसनाच्चीरबद्धान्द्विजन्मनः ।
स्वयं जहार किमिदमिति पृथुकतण्डुलान् ॥

The Lord who perceives the inner mind of all beings, understood the object of his visit and also realized that never before, Kuchela had paid a visit to him like this, desiring a fortune. My friend has come, to me to please his chaste and loving life and therefore I shall confer on him such a fortune, that even the Devas may scarcely attain. Having

thus reasoned within himself, the Lord took from under the clothes of Kuchela the particles of fried rice, bundled up in a rag and said "what is this."

नन्वेतदुपनीतं मे परमप्रीणनं सखे ।
तर्पयन्त्यङ्ग मां विश्वमेते पृथुकतण्डुलाः ॥

Oh friend, This offering of yours is very dear to me. It satisfies me, who am the Viswatma (soul of the universe.)

ब्राह्मणस्तां तु रजनीमुषित्वाच्युतमन्दिरे ।
भुक्त्वा पीत्वासुखं मेने आत्मानं स्वर्गतं यथा ॥
श्वोभूते विश्वभावेन स्वसुखेनाभिवन्दितः ।
जगाम स्वालयं तात पथ्यनुव्रज्य नन्दितः ॥

The Brahmin spent that night in the palace of Achyutha and was an honoured guest and was quite blissful, as if in the world of the gods and the next morning, he was accosted by the Lord of creation, who was perfect in his bliss and the brahmin returned him highly pleased, being followed for some distance by the Lord Himself.

अधनोऽयं धनं प्राप्य माद्यन्नुच्चैर्न मां स्मरेत् ।

इति कारुणिको नूनं धनं मे भूरि नाददात् ॥

Kuchela thought, "It seeme to be the Lord's will, that this man of penury, will become very fat on account of riches, and will not mind me. It is for this reason that the Lord has not endowed me, with wealth".

इति तच्चिन्तयन्नन्तः प्राप्तो निजगृहान्तिकम् ।

सूर्यानलेन्दुसंकाशैर्विमानैः सर्वतो वृतम् ॥

विचित्रोपवनोद्यानैः कूजद्द्विजकुलाकुलैः ।

प्रोत्फुल्लकुमुदाम्भोजकह्लारोत्पलवारिभिः ॥

जुष्टं स्वलंकृतैः पुम्भिः स्त्रीभिश्च हरिणाक्षिभिः ।

किमिदं कस्य वा स्थानं कथं तदिदमित्यभूत् ॥

एवं मीमांसमानं तं नरा नार्योऽमरप्रभाः ।

प्रत्यगृह्णन्महाभागं गीतवाद्येन भूयसा ॥

पतिमागतमाकर्ण्य पत्न्युद्धर्षाऽतिसंभ्रमा ।

निश्चिक्राम गृहात्तूर्णं रूपिणी श्रीरिवालयात् ॥

So thinking, he came to his'house. He saw to his great surprise aerial cars, glittering like the Sun and Moon and fine parks and pavilions filled with chirping birds, and with tanks with blossomed flowers of diverse sorts, surrounded by garden and orchards and there he saw richly liveried attendants, male and female, with deer like eyes; Seeing all these treasures, he thought, what is this? Whose residence is this? How has this come to pass.? While thus reasoning, he was welcomed by eminent men and women, while his wife, ecstatic with joy, and in haste, came out of her house looking like Lakshmi Devi, (just) come out of Vaikuntam.

अथैकदा द्वारवत्यां वसतो रामकृष्णयोः ।
सूर्योपरागः सुमहानासीत्कल्पक्षये यथा ॥

Then, there occured, an eclipse of the Sun, resembling that which occurs at the time of the deluge, while Rama and Krishna were residing at Dwaraka.

तं ज्ञात्वा मनुजा राजन्पुरस्तादेव सर्वतः ।
स्यमन्तकपञ्चकं क्षेत्रं ययुः श्रेयोविधित्सया ॥

And Knowing of that, all persons with a view to save themselves, resorted to that place known as Kurkshetram.

ततोऽभिवाद्य ते वृद्धान्यविष्ठैरभिवादिताः ।
स्वागतं कुशलं पृष्ट्वा चक्रुः कृष्णकथा मिथः ॥

There worshipping the elders, and being worshipped by the youngsters, and exchanging mutual greetings, they were reciting stories of the Lord.

तथा मे कुरुतं कामं युवां योगेश्वरेश्वरौ ।
भोजराजहतान्पुत्रान्कामये द्रष्टुमाहृतान् ॥

Devaki said "If You, Rama and Krishna, fulfill my desire, pray restore to me my children, killed by Kamsa".

एवं संचोदितौ मात्रा रामः कृष्णश्च भारत ।
सुतलं संविविशतुर्योगमायामुपाश्रितौ ॥

Being thus requested to, they, Rama and Krishna, with Yoga maya, went to Suthala world.

इत्युक्त्वा तान्समादाय इन्द्रसेनेन पूजितौ ।
पुनर्द्वारवतीमेत्य मातुः पुत्रानयच्छतम् ॥

And again returning to Dwarka, restored the lost children to their mother (Devaki).

अर्जुनस्तीर्थयात्रायां पर्यटन्भुवनं प्रभुः ।
गतः प्रभासमश्रृणोन्मातुलेयीं स आत्मनः ॥
दुर्योधनाय रामस्तां दास्यतीति न चापरे ।
लिप्सुः स यतिर्भूत्वा त्रिदण्डी द्वारकामगात् ॥

Arjuna, while he was on a pilgrimage to the holy waters, reached the waters of Prabasa, and heard that his uncles daughter (ie) Subadra, was to be given in marriage to a son of Duryodana, and not to any other. Desiring to have her hand in marriage, Arjuna became an ascetic with a Tridanda (emblem of an ascetic) and reached Dwaraka.

महत्यां देवयात्रायां रथस्थां दुर्गनिर्गताम् ।

जहारानुमतः पित्रोः कृष्णस्य च महारथः ॥

Arjuna, snatched her in the midst of the marriage festivities, when she:came out of the fort, seated her in a car, with the approbation of her parents and of Krishna, and drove away.

ब्रह्मन्ब्रह्मण्यनिर्देश्ये निर्गुणे गुणवृत्तयः ।

कथं चरन्ति श्रुतयः साक्षात्सदसतः परे ॥

Parikshit says, "Oh Suka, in Nirguna Brahman, which is above all sath and asath how did the activities of the gunas, arise?

बुद्धीन्द्रियमनःप्राणाञ्जनानामसृजत्प्रभुः ।

मात्रार्थं च भवार्थं च आत्मनेऽकल्पनाय च ॥

The all powerful Lord created the mind, intelligence (Buddhi) indryas (organs of action and sense) in order thah jivas might enjoy objects of sense, and for performance of austerities.

सुखं स्वपुर्यां निवसन्द्वारकायां श्रियः पतिः ।

सर्वसंपत्समृद्धायां जुष्टायां वृष्णिपुङ्गवैः ॥

स्त्रीभिश्चोत्तमवेषाभिर्नवयौवनकान्तिभिः ।

कन्दुकादिभिर्हर्म्येषु क्रीडन्तीभिस्तडिद्द्युभिः ॥

This Lord, abundant with all wealth and prosperity, dwelt happily in Dwaraka, full of noble men and graceful women of youth and lustre with saffron in their hands and spent his time in diverse sports in their company, with all happiness.

एवं वेदोदितं धर्ममनुतिष्ठन्सतां गतिः ।

गृहं धर्मार्थकामानां मुहुश्चादर्शयत्पदम् ॥

Thus the refuge of the righteous practised the dharmas (canons of conduct) as laid down in the Vedas and demonstratedthat he was the abode of the four Purusharthas, Dharma, Artha, Kama and Moksha.

नह्येतस्मिन्कुले जाता अधना अबहुप्रजाः ।

अल्पायुषोऽल्पवीर्याश्च अब्रह्मण्याश्च जज्ञिरे ॥

In this race, there was never born any one devoid of wealth, or progeny, or long life or high prowess or devotion to Brahmin.

11-SKANDA.

कृत्वा दैत्यवधं कृष्णः सरामो यदुभिर्वृतः ।

भुवोऽवतारयद्भारं जविष्ठं जनयन्कलिम् ॥

And the Lord with Bala Rama Deva, and the members of the Yathu race, exterminated the Asuras and relieved the burden of the world, by setting up mutual quarrel (among the Yathus.)

एवं व्यवसितो राजन्सत्यसंकल्प ईश्वरः ।

शापव्याजेन विप्राणां संजह्रे स्वकुलं विभुः ॥

With such a resolve, the Lord of firm and truthful vows, destroyed his race by the apparent agency of the Brahmin's curse.

भूमेर्भारावताराय पुरा विज्ञापितः प्रभो ।

त्वमस्माभिरशेषात्मंस्तथैवोपपादितम् ॥

Brahma and other gods said to the Lord "Oh Lord, in accordance with our prayer for the relief of the burden of the world, our purpose has been accomplished.

ततः स्वधाम परमं विशस्व यदि मन्यसे ।

सलोकांल्लोकपालान्नः पाहि वैकुण्ठकिंकरान् ॥

Oh Lord of Vaikunta, if you so please, You may return to your abode of glory, and protect us, thy servants, and rulers of your (various) spheres.

विविक्त उपसंगम्य जगतामीश्वरेश्वरम् ।

प्रणम्य शिरसा पादौ प्राञ्जलिस्तमभाषत ॥

देव देवेश योगेश पुण्यश्रवणकीर्तन ।
संहृत्यैतत्कुलं नूनं लोकं संत्यक्ष्यते भवान् ।
विप्रशापं समर्थोऽपिप्रत्यहन्न यदीश्वरः ॥

Then, Uddhava, ever the adherent of the Lord, heard, what Lord Krishna said, saw fearful omens, and sought the presence of the Lord in solitude, and in deep reverence and prostration addressed him.

Oh Lord of Deva and yoga and Lord of blessed fame and utterance, verily, you are resolved to exterminate this race before you depart from this world; you have not redeemed us from the fateful curse though it is so easy for you to do so.

शय्यासनाटनस्थानस्नानक्रीडाशनादिषु ।
कथं त्वां प्रियमात्मानं वयं भक्तास्त्यजेमहि ॥

We, thy devotees ever enjoyed your company at all times, whether sitting or sleeping or walking, bathing, or sporting or dining and how shall we part, from that communion?

त्वयोपभुक्तस्रग्गन्धवासोलंकारचर्चिताः ।
उच्छिष्टभोजिनो दासास्तव मायां जयेमहि ॥

Ever bent on thy service, we shall conquer the Maya (power of illusion) by adorning ourselves with the residual flowers, sandal, cloth used by thee and partaking of the residue of thy food.

एवं विज्ञापितो राजन्भगवान्देवकीसुतः ।
एकान्तिनं प्रियं भृत्यमुद्धवं समभाषत ॥

Thus addressed, the Lord spoke to Udhava, who was the chief and most beloved of the Lord's attendants.

यदात्थ मां महाभाग तच्चिकीर्षितमेव मे ।
ब्रह्मा भवो लोकपालाः स्ववासं मेऽभिकाङ्क्षिणः ॥

The blessed Lord said, "Oh glorious Udhava, such too was my conviction. Brahma, Siva, and the rulers of the various spheres, have desired, that I might return to my Vaikunta world".

यर्ह्येवायं मया त्यक्तो लोकोऽयं नष्टमङ्गलः ।
भविष्यत्यचिरात्साधो कलिनापि निराकृतः ॥

न वस्तव्यं त्वयैवेह मया त्यक्ते महीतले ।
जनोऽधर्मरुचिर्भद्र भविष्यति कलौ युगे ॥

When I leave this world, all virtues shall perish, and this world will be under the deceit of Kali. you should not live in this world, discarded by me, and people are going to acquire a taste for unrighteous course of conduct

त्वं तु सर्वं परित्यज्य स्नेहं स्वजनबंधुषु ।
मय्यावेश्य मनः सम्यक् समदृग्विचरस्व गाम् ॥

Abandon all, discard your affection for your people and relations, & with your mind coalesced in me, rove about the world, with balanced vision, and unconcerned.

यदिदं मनसा वाचा चक्षुर्भ्यां श्रवणादिभिः ।
नश्वरं गृह्यमाणं च विद्धि मायामनोमयम् ॥

Whatever is grasped by the mind speech, eyes, ears etc, including this world, which is a creation of the mind, know all these to be transient.

पुंसोऽयुक्तस्य नानार्थो भ्रमः स गुणदोषभाक् ।
कर्माकर्म विकर्मेति गुणदोषधियो भिदा ॥

To the untrained self, a sense of duality is the cause of delusion, which is attended with virtue and demerit. To a man with such a divergent vision, there is action, inaction, and evil action.

तस्माद्युक्तेन्द्रियग्रामो युक्तचित्त इदं जगत् ।
आत्मनीक्षस्व विततमात्मानं मय्यधीश्वरे ॥

Therefore with a trained mind and senses, behold the world, in me, who am the Lord and the soul of all.

ज्ञानविज्ञानसंयुक्त आत्मभूतः शरीरिणाम् ।
आत्मानुभवतुष्टात्मा नान्तरायैर्विहन्यसे ॥

And, such a mind, will be unaffected by any ills of the world, and is

ever in the realization of the atma and its bliss, transcending ideas of good and evil.

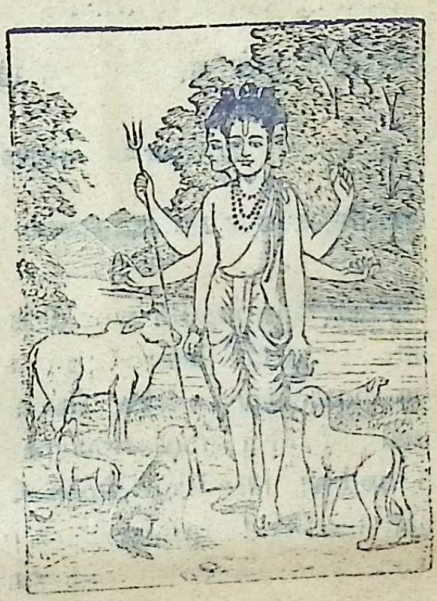
दोषबुध्योभयातीतो निषेधान्न निवर्तते ।
गुणबुद्ध्या च विहितं न करोति यथार्भकः ॥

Such a man will not turn away from bad karma nor does any good karma, obsessed, by their respective conciousness.

अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।
अवधूतस्य संवादं यदोरमिततेजसः ॥

अवधूतं द्विजं कंचिच्चरन्तमकुतोभयम् ।
कविं निरीक्ष्य तरुणं यदुः पप्रच्छ धर्मवित् ॥

कुतो बुद्धिरियं ब्रह्मन्नकर्तुः सुविशारदा ।
यामासाद्य भवाँल्लोकं विद्वांश्चरति बालवत् ॥



Sri Dhatthreya.

In this connection, there is an ancient dialogue between a naked Fakir (avadhuta and incarnation of Dhattatrya) andKing Yathu.

"Oh! Brahmin," says Yathu, "you are actionless; how did your intelligence become so stabilised? What wisdom enables you to go about the world, as if you are a child.

जनेषु दह्यमानेषु कामलोभदवाग्निना ।

न तप्यसेऽग्निना मुक्तो गङ्गाम्भस्थ इव द्विपः ॥

त्वं हि नः पृच्छतां ब्रह्मन्नात्मन्यानन्दकारणम् ।

ब्रूहि स्पर्शविहीनस्य भवतः केवलात्मनः ॥

When the whole world is ablaze with the fire of desire and avarice, you are unscathed like the elephant immersed in the cool waters of the Ganges, and are free from woes. Oh, wise sage, tell us the fountain head of your joy. you who have no enjoyment of the senses:

सन्ति मे गुरवो राजन्बहवो बुद्ध्युपाश्रिताः ।

यतो बुद्धिमुपादाय मुक्तोऽटामीह तान् शृणु ॥

पृथिवी वायुराकाशमापोऽग्निश्चन्द्रमा रविः ।

कपोतोऽजगरः सिन्धुः पतङ्गो मधुकृद्गजः ॥

मधुहा हरिणो मीनः पिङ्गला कुररोऽर्भकः ।

कुमारी शरकृत्सर्प ऊर्णनाभिः सुपेशकृत् ॥

एते मे गुरवो राजंश्चतुर्विंशतिराश्रिताः ।

शिक्षावृत्तिभिरेतेषामन्वशिक्षमिहात्मनः ॥

The Brahmin says, "Oh king; many a preceptor have I. I learnt my lessons from them and so, I freely rove about: listen to them. The Earth, air, akasa, waters fire, Moon, Sun dove, snake, sea, the firefly, the bee, the elephant, hunter, deer, fish, pingala, bird, a boy, girl, an archer, serpent, spider, and bee. These twenty four are my gurus. From their life, I have taken my lessons which I practise.

न मे मानावमानौ स्तो न चिन्ता गेहपुत्रिणाम् ।

आत्मक्रीड आत्मरतिर्विचरामीह बालवत् ॥

I have no honour nor dishonour. I have none of the cares of the householder. I sport with my atma and delight in same and rove about, like a child.

देहो गुरुर्मम विरक्तिविवेकहेतु-
र्बिभ्रत्स्मसत्त्वनिधनं सततात्युदर्कम् ।
तत्त्वान्यनेन विमृशामि यथा तथापि
पारक्यमित्यवसितो विचराम्यसङ्गः ॥

This body is my guru (preceptor) as it is the cause of dispassion and intelligence. It is ever associated, with birth and death and pain. But, I am able to investigate into Philsophy with its aid, with a conviction that this body is the heritage of the dogs and fox; so I rove about unconcerned.

को न्वर्थः सुखयत्येनं कामो वा मृत्युरन्तिके ।
आघातं नीयमानस्य वध्यस्येव न तुष्टिदः ॥

The blessed Lord further
said to Uddhava:-

The condemned man who is marched to the gallows is not fascinated by treasures, and fancies; even so, to the man with the Lord of death near by; nothing can instil joy in him.

यावदस्यास्वतन्त्रत्वं तावदीश्वरतो भयम् ।
य एतत्समुपासीरंस्ते मुह्यन्ति शुचार्पिताः ॥

There is a sense of fear so long as there is a lack of independence. Those who practise the diversities of the gunas (qualities) are deluded.

सुपर्णावेतौ सदृशौ सखायौ
यदृच्छयैतौ कृतनीडौ च वृक्षे ।
एकस्तयोः खादति पिप्पलान्नमन्यो
निरन्नोऽपि बलेन भूयान् ॥

Jeeva and Easwara are like two birds. They are associates and friends. They reside in the heart, which is the nest made on the tree of life for their residence. By chance, of these, the former, eats the forbidden fruit (sensual pleasures). The other, is the stronger of the two, though it is devoid of food.

आत्मानमन्यं च स वेद विद्वा-
नपिप्पलादो न तु पिप्पलादः ।

योऽविद्यया युक्त स तु नित्यबद्धो
विद्यामयो यः स तु नित्यमुक्तः ॥

Easwara, whe does not enjoy the fruits of Karma, knows himself and others as well. The man who enjoys the fruits of his karma, does not own any such knowledge. The man, who is ignorant (attached to avidya or nescience) is eternally in bondage. But the man, who is attached to knowledge (Vidya) is emancipated for ever.

पुत्रा हिरण्यगर्भस्य मनसाः सनकादयः ।
पप्रच्छुः पितरं सूक्ष्मां योगस्यैकान्तिकीं गतिम् ॥

Sanakathies who were created from the mind of Brahma, once, questioned him about tho subtle and highest conception of yoga.

तस्याहं हंसरूपेण सकाशमगमं तदा ॥

I went there to his proximity in the form of a hamsa (swan).

Hamsa Avatar.

अहं योगस्य सांख्यस्य सत्यस्यर्तस्य तेजसः ।
परायणं द्विजश्रेष्ठाः श्रियः कीर्तेर्दमस्य च ॥

I am the ultimate goal of sankhya philosophy, yoga system, truth, all splendour, and prosperity, fame and inner restraint.

योगास्त्रयो मया प्रोक्ता नृणां श्रेयोविधित्सया ।
ज्ञानं कर्म च भक्तिश्च नोपायोऽन्योस्ति कुत्रचित् ॥

For the welfare of humanity, I described three yogas. They are Gnana (wisdom), Karma (action) and Bhakthi (devotion). There is no other method for attainment of bliss.

निर्विण्णानां ज्ञानयोगो न्यासिनामिह कर्मसु ।
तेष्वनिर्विण्णचित्तानां कर्मयोगस्तु कामिनाम् ॥

Gnana yoga is ordained for those, who have acquired an aversion to action and who have renounced the same.

Karma yoga is intended for those seekers, who have no distaste for karma.

यदृच्छया मत्कथादौ जातश्रद्धस्तु यः पुमान् ।
न निर्विण्णो नातिसक्तो भक्तियोगोऽस्य सिद्धिदः ॥

The man who has, by instinct, faith in my stories, will not have aversion for karma, nor will he be attached to the fruits of karma. To such, Bakthi yoga (devotion) gives perfection (siddhi.)

प्रोक्तेन भक्तियोगेन भजतो माऽसकृन्मुनेः ।
कामा हृदय्या नश्यन्ति सर्वे मयि हृदि स्थिते ॥

Oh Sage Uddhava! I take possession of the minds of the devotee, who worships me by my bakthi yoga, and all the desires of his heart vanish:

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्यकर्माणि मयि दृष्टेऽखिलात्मनि ॥

On realizing me, all the bondage of the heart is broken, all doubts vanish, and actions become extinct.

मनः कर्ममयं नृणामिन्द्रियैः पञ्चभिर्युतम् ।
लोकाल्लोकं प्रयात्यन्य आत्मा तदनुवर्तते ॥

The mind which is of the form of Karma, along with the five indryas, gets one body after another and atma follows this.

स्वप्नं मनोरथं चेत्थं प्राक्तनं न स्मरत्यसौ ।
तत्र पूर्वमिवात्मानमपूर्वं चानुपश्यति ॥

By invisible force of time, beings arise and perish. As this is a subtle process, it goes on imperceptibly.

यथाम्भसा प्रचलता तरवोऽपि चला इव ।
चक्षुषा भ्राम्यमाणेन दृश्यते भ्रमतीव भूः ॥

यथा मनोरथधियो विषयानुभवो मृषा ।
स्वप्नदृष्टाश्च दाशार्ह तथा संसार आत्मनः ॥

When water is agitated, trees also appear to oscillate. When the eye gets deluded, the earth appears to move.

Even as the flights of imagination and dream are false, the experiences of the senses and samsara (worldly life) are false.

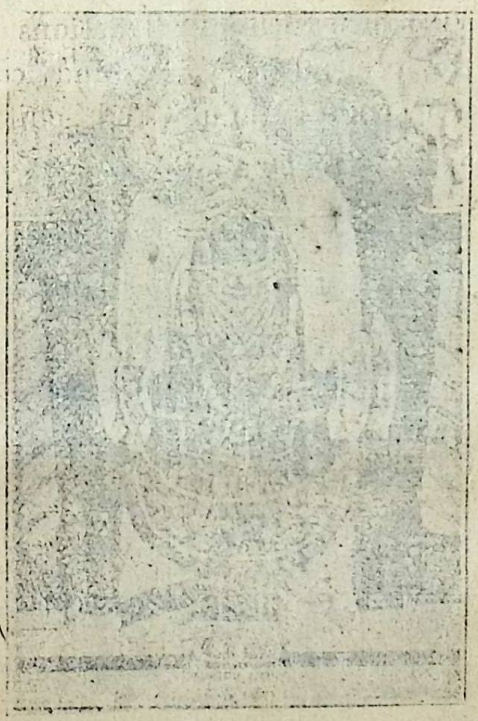
तस्मादुद्धव मा भुङ्क्ष्व विषयानसदिन्द्रियैः ।
आत्माग्रहणनिर्भातं पश्य वैकल्पिकं भ्रमम् ॥

Therefore, Oh Uddhava, do not enjoy indrya vishayas (objects of senses). All this illusion is in no way connected with atma.

क्षिप्तोऽवमानितोऽसद्भिः प्रलब्धोऽसूयितोऽथवा ।
ताडितः संनिबद्धो वा वृत्त्या वा परिहापितः ॥

Though dishonoured, thrown down, obstructed or restrained, or insulted by being spat at, or fouled, the man bent on realizing atma, though he suffers, will only try to experience the bliss of atma.

गोविन्दभुजगुप्तायां द्वारवत्यां कुरूद्वह ।
अवात्सीन्नारदोऽभीक्ष्णं कृष्णोपासनलालसः ॥८॥



Dwaraka Natha.

Oh chief of kurus, the sage Narada desirous of worshipping Lord Krishna dwelt for a long time at Dwaraka, protected by the mighty armof the Lord.

कुर्यात्सर्वाणि कर्माणि मदर्थं शनकैः स्मरन् ।
मय्यर्पितमनश्चित्तो मद्धर्मात्ममनोरतिः ॥

Perform with joy all actions for my sake, remembering me, and dedicating cheerfully, mind and chitham to me.

देशान्पुण्यानाश्रयेत मद्भक्तैः साधुभिः श्रितान् ।
देवासुरमनुष्येषु मद्भक्ताचरितानि च ॥

Resort to sacred places, frequented by my devotees, and practise those virtues adopted by my devotees among devas, asuras, and men.

मामेव सर्वभूतेषु बहिरन्तरपावृतम् ।
ईक्षेतात्मनि चात्मानं यथा खममलाशयः ॥

(Realize) me as the atma in all beings, with (purity), as existing in and out of all beings, full and devoid of veil of ignorance like akasa.

नैतत्त्वया दाम्भिकाय नास्तिकाय शठाय च ।

अशुश्रूषोरभक्ताय दुर्विनीताय दीयताम् ॥

Do not reveal this to the conceited, the infidel or agnostic, the cheat, the indifferent, the man without devotion or humility.

नैतद्विज्ञाय जिज्ञासोर्ज्ञातव्यमवशिष्यते ।

पीत्वा पीयूषमंमृतं पातव्यं नावशिष्यते ॥

To the man who desires to know, nothing more remains to be learnt. Is there anything more left to be taken for the man who has drunk amrit?

स एवमुक्तो हरिमेधसोद्धवः

प्रदक्षिणं तं परिसृत्य पादयोः ।

शिरो निधायाश्रुकलाभिरार्द्रधी-

र्न्यषिञ्चदद्वन्द्वपरोप्यपक्रमे ॥

Thus taught by the Lord, who is capable of destroying samsara, Uddhava, came round Lord Krishna three times, prostrated before him and though he was beyond pleasure and pain, yet at the time of starting, (to Badarikasrama) moistened the Lord's feet with tears.

य एतदानन्दसमुद्रसंभृतं

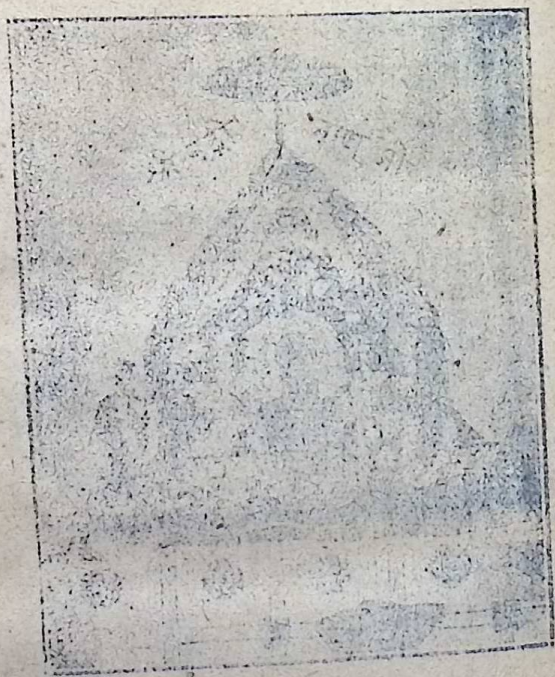
ज्ञानामृतं भागवताय भाषितम् ।

कृष्णेन योगेश्वरसेविताङ्घ्रिणा

सच्छ्रद्धयासेव्य जगद्विमुच्यते ॥

He, who with faith drinks deep of this nectar of knowledge, which was imparted to Uddhava and which is united to the ocean of bliss by Sri Krishna whose feet is worshipped by eminent yogis, is emancipated.

Badarikasramam.



रामनिर्याणमालोक्य भगवान्देवकीसुतः ।
निषसाद धरोपस्थे तूष्णीमासाद्य पिप्पलम् ॥

The son of Devaki, seeing the (departure) of Balarma, reached the peepul tree and sat quiet and adopted a form with four hands, and by his brilliance, made the quarters free from darkness, and shone like smokeless fire.

इति ब्रुवति सूते वै रथो गरुडलाञ्छनः ।

खमुत्पपात राजेन्द्र साश्वध्वज उदीक्षितः ॥

Oh Parikshit! the divine chariot of the Lord flew up with horses and flag of Garuda, even while Daruka (the charioteer of the Lord) was addressing the Lord, and the divine weapons of the Lord also went with the Car.

अथ तत्रागमद्ब्रह्मा भवान्या च समं भवः ।

महेन्द्रप्रमुखा देवा मुनयः सप्रजेश्वराः ॥

द्रष्टुकामा भगवतो निर्याणं परमोत्सुकाः ।

गायन्तश्च गृणन्तश्च शौरेः कर्माणि जन्मानि च ॥

ववृषुः पुष्पवर्षाणि विमानावलिभिर्नभः ।

कुर्वन्तः संकुलं राजन्भक्त्या परमया युताः ॥

भगवान्पितामहं वीक्ष्य विभूतीरात्मनो विभुः ।

संयोज्यात्मनि चात्मानं पद्मनेत्रे न्यमीलयत् ॥

Then, Brahma with Parvathi and Paramasiva, Indra and others, with sages and Prajapathis came,

filled with joy, and desirous of seeing the departure of the Lord; They sang his glories and with great devotion, filled the akasa with crowds or fleet of aerial cars (vimanams) and rained flowers, and the Lord closed his lotus eyes and was absorbed in himself (near the watersof Prabhasa).

लोकाभिरामां स्वतनुं धारणाध्यानमङ्गलम् ।
योगधारणयाग्नेय्या दग्ध्वा धामाविशत्स्वकम् ॥
दिवि दुन्दुभयो नेदुः पेतुः सुमनसश्च खात् ।
सत्यं धर्मो धृतिर्भूमेः कीर्ति श्रीश्चानु तं ययुः ॥

That fascinating form, and the embodiment of bliss for those, that are engaged in dyanam (deep meditation), reached his abode Vaikuntam, without burning by fire of yoga his (human) body, and Dhundibis (divine musical instruments) resounded in Swarga: flowers fell from Akasa, from earth departed Satya (Truth) Dharma (ordained rules of conduct), valour,and Sri (Laxmi) or prosperity.

Prabasa.

देवादयो ब्रह्ममुखया न विशन्तं स्वधामनि ।

अविज्ञावगतिं कृष्णं ददृशुश्चातिविस्मिताः ॥

Even Brahma and other Devas were unable to follow the course of the Lord who was departing to his world, and they all got astonished.

सौदामिन्या यथाकाशे यान्त्या हित्वाभ्रमण्डलम् ।
गतिर्न लक्ष्यते मर्त्यैस्तथा कृष्णस्य दैवतैः ॥

Even as the course of lightning could not be traced, even so the Devas could not follow the track of the Lord, coursing through the other.

Kali.

यस्मिंन्कृष्णो दिवं यातस्तमिन्नेव तदाहनि ॥

The wise say that on the very day that the Lord departed to Vaikuntam, Kali set his foot on this world.

कृते यद्ध्यायतो विष्णुं त्रेतायां यजतो मखैः ।
द्वापरे परिचर्यायां कलौ तद्धरिकीर्तनात् ॥

The consummation, which arises in Kritha yuga, by meditation of the Lord, by observance of Karmakanda in Threthayuga, and by worship of the Lord in Dwaparayuga, arises in this age of Kali, by chanting the holy names of the Lord.

12-SKANDA.

यथा हिरण्यं बहुधा समीयते
नृभिः क्रियाभिर्व्यवहारवर्त्मसु ।
एवं वचोभिर्भगवानधोक्षजो
व्याख्यायते लौकिकवैदिकैर्जनैः ॥

Just as gold is converted into various forms, then called by different names, even so, the Lord is described in different ways by expressions relac ting to the Vedas and Scripture-(Shastras.)

यथा घनोऽर्कप्रभवोऽर्कदर्शितो
ह्यर्कांशभूतस्य च चक्षुषस्तमः ।
एवं त्वहं ब्रह्मगुणस्तदीक्षितो
ब्रह्मांशकस्यात्मन आत्मबन्धनः ॥

Just as the cloud generated from the rays of the Sun and owing its visbility to the Sun becomes a hindrance to the eye for seeing that very Sun, even so,

ohamkaram (egoism) which is an effect af the Divine power Brahmam and derives its brilliance from Brahmam, becomes an obstacle for a realization (vision) of divinity (Brahmam) to the Jeeva.

त्वं तु राजन्मरिष्येति पशुबुद्धिमिमां जहि ।
न जातः प्रागभूतोऽद्य देहवत्त्वं न नङ्क्ष्यसि ॥

Oh King, leave off the false motion that, I am going to die, This body was never in existence before but is now seen to exist. You were not born before and therefore you will not perish like the body.

स्वप्ने यथा शिरश्छेदं पश्यत्याद्यात्मनः स्वयम् ।
यस्मात्पश्यति देहस्य तत आत्मा ह्यजोऽमरः ॥

In a dream, a man sees death by a severance of his own head. Therefore atma is unborn and undying (because the atma survives and remembers this)

घटे भिन्ने यथाकाश आकाशः स्याद्यथा पुरा ।
एवं देहे मृते जीवो ब्रह्म संपद्यते पुनः ॥

After a pot is broken, the akasa (in the pot) is joined to the (maha) akasa Even so, after the death of the body, the Jeeva becomes Brahma (the absolute).

चोदितो विप्रवाक्येन न त्वां धक्ष्यति तक्षकः ।
मृत्यवो नोपधक्ष्यन्ति मृत्यूनां मृत्युमीश्वरम् ॥

Taxagan, the King of serpents, instigated by the words of the Brahma can not burn your soul but can burn only your material body. The messengers of death do not approach (affect) the Easwara (God) who is death of death.

अहं ब्रह्म परं धाम ब्रह्माहं परमं पदम् ।
एवं समीक्षन्नात्मानमात्मन्याधाय निष्कले ॥

Realize that "I am Brahman" and the Brahmam is "myself" and merge the soul in that pure Brahmam. You will not then see Taxagan biting with its fangs your body nor realize the existence of your body, nor will you see the world, as seperate from the atma.

सिद्धोऽस्म्यनुगृहीतोऽस्मि भवता करुणात्मना ।
श्रावितो यच्च मे साक्षादनादिनिधनो हरिः ॥

Parikshith says.

I am redeemed as, you with grace and pity made me listen to the stories of Vishnu, who has no beginning nor end.

पुराणसंहितामेतामश्रौष्म भवतो वयम् ।
यस्यां खलूत्तमश्लोको भगवाननुवर्ण्यते ॥

भगवंस्तक्षकादिभ्यो मृत्युभ्यो न बिभेम्यहम् ।
प्रविष्टो ब्रह्मनिर्वाणमभयं दर्शितं त्वया ॥

I have listened to this Purana Samhita from you, in which the Lord is described. I have realized the supreme and fearless state, of the form of Moksha, and am not afraid of Taxaga and other agents of death.

अनुजानीहि मां ब्रह्मन्वाचं यच्छाम्यधोक्षजे ।
मुक्तकामाशयं चेतः प्रवेश्य विसृजाम्यसून् ॥

Oh Divine Sage! I restrain my speech. I dedicate my mind, devoid of desire, to the Lord and leave aff my body. Command me.

आहुश्चिरायुषमृषिं मृकण्डुतनयं जनाः ।

यः कल्पान्ते उर्वरितो येन ग्रस्तमिदं जगत् ॥

They say the sage Markandeya son of Mrigandu, is of eternal life. He is the only residuary left even after dissolution of the Universe, at the end of a Kalpa.

एक एवार्णवे भ्राम्यन्ददर्श पुरुषं किल ।

वटपत्रपुटे तोकं शयानं त्वेकमद्भुतम् ॥

Alone, he was bewildered, in that sea at the time of dissolution, and saw the supreme being, lying on the aspen leaf, in the form of a wonderful babe.

एवं तपःस्वाध्यायपरो वर्षाणामयुतायुतम् ।

आराधयन्हृषीकेशं जिग्ये मृत्युं सुदुर्जयम् ॥

And thus he did penance and studied Vedas for ten thousand years, and, worshipped Vishnu, and conquered invinsible death.

Saunakar says.

नमो धर्माय महते नमः कृष्णाय वेधसे ।

ब्राह्मणेभ्यो नमस्कृत्य धर्मान्वक्ष्ये सनातनान् ॥

I offer my worship to Dharma, supreme being, Krishna, and Brahmans and proceed to say about the eternal dharmas.

M अत्र संकीर्तितः साक्षात्सर्वपापहरो हरिः ।

नारायणो हृषीकेशो भगवान्सात्वतां पतिः ॥

In this Scripture, the Lord without a beginning or end, whe is the Lord

of the Indryas, and the Lord of dev is described.

Sri Sutha says to Saunaka & other sages,

अत्र ब्रह्म परं गुह्यं सगतः प्रभवाप्ययम् ।
ज्ञानं च तदुपाख्यानं प्रोक्तं विज्ञानसंयुतम् ॥

I have also told you about the genesis and dissolution of the universe, & also supreme knowledge attended with realization and the means of attaining same.

Bhawan's Sri Sankaracharya Sanskrit Mahavidyalaya Vidya Bhaktiraj
Saunakar.
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स्वसुखनिभृतचेतास्तद्व्युदस्तान्यभावो-
प्यजितरुचिरलीलाकृष्णसारस्तदीयम् ।
व्यतनुत कृपया यस्तत्त्वदीपं पुराणं
तमखिलवृजिनघ्नं व्याससूनुं नतोस्मि ॥

I adore that sage Sukar, the son f Vyasa, whose mind is ever full of ae bliss of the soul. Though, his mind as not attracted to anything else, yet it as fascinated by the enchanting stories eelas) of Krishna. He out of mercy ade this scripture, relating to the ord and capable of destroying all sins d illuminating the philosophy of e soul.

योगीन्द्राय नमस्तस्मै शुकाय ब्रह्मरूपिणे ।
संसारसर्पदष्टं यो विष्णुरातममूमुचत् ॥

I adore that pure suka, that Lord yogi and form of the absolute, ho redeemed the King Pareekshith, ho was bitten, by the serpent of msara.

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